प्रज्ञा

काशी हिन्दू विश्वविद्यालय पत्रिका

अंक 34 भाग-2

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सर्वपल्लि राधाकृष्णन् स्मृति अंक

प्रज्ञा

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कौस्तुभ जयन्ती वर्ष
PLATINUM JUBILEE YEAR

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श्री नरेन्द्र कुमार सिंह (दृश्यकला संकाय)

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सम्पादक मण्डल 'प्रज्ञा'

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महामना पं० मंदन मोहन मालवीय

न त्वहं कामये राज्यं न स्वर्ग नापुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनामार्तिनाशनम् ॥

आविर्भावः वि० सं० १९१८ पौष कृष्ण ८ (२५-१२-१८६१)
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FROM VICE-CHANCELLOR'S DESK

The life and thought of Dr. S. Radhakrishnan, the philosopher statesman of contemporary India and ex-President of the Indian Republic, are meaningful to us in a number of ways. Dr. Radhakrishnan enjoys a very high status in all the four aspects of his elevated personality—as a philosopher-thinker-teacher, as a statesman, as an administrator and finally as a man.

The contribution of Radhakrishnan as a philosopher-thinker is highly significant in so far as the correct interpretation of Indian philosophy and religion is concerned. He did not give a new philosophy of his own, but he presented a brilliant critique of Indian philosophy (especially of the most important and much misinterpreted Advaita Vedānta) and of Indian (Hindu) religion. At the time of Radhakrishnan, Advaita-Vedānta which is generally taken to be the representative philosophy of India, was believed (in the west as also in its homeland India) to be a life-denying philosophy which has nothing to do with the betterment of the world and the socio-political life of man. Radhakrishnan changed the negativistic profile of Advaita Vedānta into a highly positive and all assimilating philosophy of life. The creative genius of Radhakrishnan changed the Māyāvāda (the theory that the world is an undesirable illusion) of Śaṅkarāchārya into the Brahmavāda or Sarvātmavāda (the theory that all is Brahman or Ātman) of the Upanisads. Similarly, he presented Hinduism in its most liberal, rational and all-inclusive form. Radhakrishnan's was the first successful attempt of popularizing the true spirit of Indian philosophy and religion in the English knowing world.

As a statesman, Radhakrishnan tried to inculcate ethico-spiritual values into politics. He made an attempt to counteract the popular dictum that 'politics is the last resort of scoundrels'. He emphasized that persons in politics should be of high calibre and character so that they could give a healthy lead to society and nation. In his own personality as the Ambassador, Vice-President and President of India, he exemplified the Platonic ideal of the philosopher-statesman.

As an administrator, he knew that administration is not the mechanical work of an unthinking boss but the human work of a most considerate parent-like head. As the Vice-Chancellor of several universities (especially of the Banaras Hindu University), he treated the institutions he governed as his own family and himself as the parent of that family. This is the literal and true meaning of the word 'Kulapati', the Sanskrit substitute for the English word "Vice-Chancellor". He was very kind and considerate to his subordinates, but he also dealt the miscreants with firm hand like a loving but disciplinarian father.

As a man, Radhakrishnan was excellent. Love was his true nature, and it was reflected in every aspect of his life. He inwardly remained a teacher all through his life and, as such, his highest quality was that he loved his students, exemplifying the ancient Indian ideal of a teacher. It is said about the ideal teacher that "he loves his pupils as his sons" (putriyati śiṣyān - पुत्रीयति शिष्यान्). Radhakrishnan actually loved his pupils as his own sons and daughters, and he derived true spiritual joy and satisfaction in loving them. This is the reward of a true loving teacher.

I am happy that 'Prajñā' is publishing a commemoration volume on Dr. Radhakrishnan. Prajñā has done commendable work earlier in publishing such other volumes on other great personalities. I am grateful to the University community and the staff of Prajñā for contributing to this noble task and I thank Dr. Ram Mohan Pandey, the editor of Prajñā for co-ordinating the work and bringing it to its successful completion.

(C.S. Jha)
Vice-Chancellor
Banaras Hindu University

Dr. S. Radhakrishnan

1888 - 1975

भारतीय ऋषि सत्ता के आधुनिक प्रतीक पुरुष

समष्टि के मंगल के लिए ऋषि-सत्ता सनातन काल से अपनी जीवन-साधना द्वारा विचार-ज्योति की रचना करती रही है। भारत का वैशिष्ट्य उन विदेशी चिंतकों को, जो मानव संस्कृति के अन्तः स्पन्दन के पारखी के रूप में ख्यात रहे हैं, चमत्कृत करता रहा है कि बड़े-बड़े अंधड़ों से टकरा कर भी भारत ने अपनी विचार-ज्योति को बुझने नहीं दिया है, अपनी मूल सम्पदा की बड़ी जागरूकता के साथ रक्षा की है। शताब्दियों तक भारत की नियति पर बैठी रहने वाली दासता ने इस देश को अनेक रूपों में क्षति पहुंचायी है, किन्तु हर संकट-काल में भारत की धरती ऐसे ऋषियों-चिन्तकों को जन्म देती रही है, जो पाताल प्रविष्ट इसकी सांस्कृतिक जड़ों को अपनी साधना से पोषण देते रहे हैं जिससे इसकी मूल पहचान को मटियामेट करने के सारे हीन प्रयत्न विफल होते रहे हैं। सोलहवीं और उन्नीसवीं शताब्दी भारत की पराधीनता का काल रहा है। ऐतिहासिक तथ्य है कि उस अभिशप्त काल में भारत की ऋषि-सत्ता पूरी शक्तिमत्ता के साथ जागृत हुई थी।

मानव मूल्यों के मनीषी पहरुओं से समृद्ध उन्नीसवीं शताब्दी में भारत के उस दक्षिणी प्रदेश में सर्वेपल्लि राधाकृष्णन का जन्म हुआ था, जो शंकराचार्य, रामानुजाचार्य, मध्वाचार्य और वल्लभाचार्य जैसे आलोक-शिखरों का आविर्भाव-क्षेत्र रहा है। उसी समृद्ध दाक्षिणात्य आचार्य-परम्परा के आधुनिक प्रतिनिधि आचार्य राधाकृष्णन् थे। डा. राधाकृष्णन की साधना भारतीय पुरा विद्या को आधुनिक चिन्तन-आयाम से समृद्ध करने में अप्रतिम थी। पाश्चात्य और पौरस्त्य विद्यालोक को जोड़ने वाले विधायक विचार-सेतु की रचना में भी उनकी विश्व-प्रसिद्ध कृती भूमिका रही है। इस दृष्टि से स्वामी विवेकानन्द के बाद डा. राधाकृष्णन के अवदान को सम्मान के साथ स्मरण किया जाता है।

प्रख्यात विद्या-साधक डा. राधाकृष्णन की प्रज्ञा ने भारतीय विद्या की अवधारणा के मर्म को समझा था कि जो हर प्रकार के अंधकार-अवरोध से मनुष्य को मुक्त करे वही विद्या है 'सा विद्या या विमुक्तये'। मानव की समग्र मुक्ति ही राधाकृष्णन की मनीषा का काम्य था। विनाश के कगार पर खड़े मनुष्य को उन्होंने सचेत किया था—'मानव जाति आध्यात्मिक मूल्यों को फिर जीवित करके ही विनाश से बच सकती है।' आध्यात्मिक मूल्यों के उत्कट आग्रह का अर्थ यह नहीं है कि राधाकृष्णन आधुनिक मनुष्य को अतीत के गुहालोक में बन्द करने के पक्षपोषक थे। उनका तो विश्वास था कि 'तमाम स्वस्थ विकास के लिये निरन्तरता और परिवर्तन आवश्यक है।' किन्तु परिवर्तन और प्रगति के नाम पर परम्परा के उज्ज्वल पक्ष की ओर से उदासीन होकर प्रत्यक्ष की पार्थिव पूजा को वे विधायक नहीं मानते थे।

केवल इसलिये भारतीय पुरा विद्या उन्हें नहीं आकृष्ट करती थी कि सजातीय थी, बल्कि उनकी भारतीय ऋषि-सत्ता के प्रति सहज संसक्ति इसलिये थी कि मनुष्य की महिमा को बहुविध समृद्ध करने वाले विचार-पोषण से वह सम्पन्न थी। अध्यात्म वही है जिससे मानवमूल्य समृद्ध हों, मनुष्यता उन्नत हो। यह अवधारणा ही उन्हें भारतीय विद्या-परम्परा से जोड़ती थी। हर प्रकार की लघुता और संकीर्णता से उनका विरोध था, क्योंकि वे अध्यात्मवादी थे और अपनी विरासत को स्मरण करते वे गर्वपूर्वक कहा करते थे—"सेवा, वैराग्य और बलिदान हमारी उपलब्धियों के शिखर हैं।" इन उपलब्धियों को क्षत करने वाली आबोहवा का कड़ा प्रतिरोध करने में वे अग्रणी थे। जिस गहराई से डा. राधाकृष्णन ने भारतीय विद्या का अध्ययन किया था उतनी ही पाश्चात्य विद्या की उन्हें प्रामाणिक जानकारी भी थी। मानव मूल्यों की रक्षा के लिये आवाज उठाते हुए उन्होंने दोनों विद्या धरातलों का समान स्तर से उपयोग किया तथा उनके विवेक ने विभिन्न भूखंडों में विभाजित और जातीय सीमा में बन्द मनुष्य-मनुष्य को जोड़ने वाले सेतु का निर्माण किया। उन्होंने बार-बार आग्रह किया कि "लोगों को अपनी समझ का क्षितिज व्यापक करना चाहिये।" समझ के क्षितिज को व्यापक बनाने में ही उनकी विद्या-साधना केन्द्रित थी। दुनिया के महापुरुष सनातन काल से जिस उदारता, प्रेम, करुणा और मैत्री का आग्रह करते आ रहे हैं, राधाकृष्णन उन्हीं मूल्यों के मनीषी प्रवक्ता थे।

आचार्य वे दर्शन शास्त्र के थे, किन्तु उनकी विशेषज्ञता एकांगी नहीं थी। साहित्य और दर्शन पर जैसा उनका अधिकार था उसी अधिकार-विश्वास के साथ वे आधुनिक विज्ञान, गणित, तकनीकी विद्या और राजनीतिशास्त्र के विषय में बोलते थे और उनकी वक्तृता हर विद्या विभाग के लोगों को सामन रूप से प्रभावित और विस्मय-विमुग्ध करती थी। यह उनके समृद्ध विद्या व्यक्तित्त्व का प्रमाण है। उनकी सारी साधना का एकांत लक्ष्य था मानवीय संवेदना को उन्नयनशील दिशा में नियोजित करना। इस सांस्कृतिक अभियान में अपने पूर्ववर्ती और समकालीन समानधर्मा की महत्ता की राधाकृष्णन उच्छ्वसित कंठ से प्रशंसा करते थे। वही उनका नमस्य था जो मानुष सत्य की रक्षा और समृद्धि में क्रियाशील था। साहित्य, दर्शन, अध्यात्म, विज्ञान और राजनीति-प्रत्येक विभाग के कृती पुरुषों के प्रति उनके मन में समान आकर्षण और सम्मान था। वेद से विनोबा तक के विषय में उनकी स्वतंत्र धारणा थी। कालिदास, रवीन्द्रनाथ, महर्षि रमण, जगदीशचन्द्र बोस, महामना मालवीय जी, लोकमान्य तिलक और महात्मा गांधी इत्यादि विभिन्न संस्था-पुरुषों की महत् शक्ति को उन्होंने प्रणति निवेदित की है।

किसी देश के लिये यह गर्व और सौभाग्य की बात है कि उस देश का राजदूत बनकर दूसरे देश में उस देश का शीर्षस्थ दार्शनिक और चिन्तक जाय। उतनी ही श्लाघा की बात है कि देश के सर्वोच्च प्रशासन-आसन पर उस देश के विद्या-साधक और अध्यापक को बैठाया जाय। भारत के चारित्रिक वैशिष्ट्य को समझने के लिये इतना ही

अलम् है कि राधाकृष्णन जैसे अध्यात्मवादी अपने विशिष्ट दार्शनिक को उसने उस देश में राजदूत नियुक्त किया जो अध्यात्म की भाषा सुनने-समझने को तैयार नहीं था और विज्ञप्त तथ्य है कि भारत के राजदूत डा. राधाकृष्णन ने अपनी मानवीय ऊष्मा के स्पर्श से स्टॉलिन जैसे कठोर शासक की कोमल भावना को उद्दीप्त कर दिया था। भारत के राष्ट्रपति के आसन से प्रख्यात भारतीय दार्शनिक का देश और दुनिया को सम्बोधित करना और मनुष्यता को निगलने वाली हिंसक आबोहवा के प्रतिरोध में अहिंसा, करुणा और मैत्री की आवाज उठाना, भारत के सन्दर्भ में, बीसवीं शताब्दी की एक ऐसी महत्वपूर्ण घटना है, जो विश्वमंच पर भारत की प्रतिष्ठा को उन्नत करती है। तत्कालीन राजनेताओं के विवेक और सर्वेपल्लि राधाकृष्णन की भूमिका ने दुनिया की दृष्टि में भारत की प्रतिष्ठा को उन्नत किया, यह ऐतिहासिक घटना है।

काशी भारतीय विद्या की राजधानी रही है। काशी की मुहर के बिना विद्यासिद्धि प्रमाणित नहीं होती थी। स्वाभाविक था कि प्रस्थानत्रयी में सिद्धि अर्जित कर लेने के बाद भी दाक्षिणात्य आचार्यों को काशी के विद्या-कुल की स्वीकृति जरूरी लगी थी। उसी ऋषि सत्ता के आधुनिक प्रतीक पुरुष राधाकृष्णन थे, जिन्हें महामना मालवीय जी ने अपने विश्वविद्यालय के कुलपति के आसन पर सादर आमंत्रित कर उनके वैदुष्य को सम्मानित किया था। मालवीय जी के माध्यम से काशी के विवेक ने सर्वेपल्लि राधाकृष्णन के विशिष्ट विद्या व्यक्तित्व को मान्यता दी थी। देश और दुनिया के साथ हम भी अपने प्राक्तन कुलपति डा. राधाकृष्णन को उनके शताब्दी-पर्व पर विश्वविद्यालय की शोध-पत्रिका 'प्रज्ञा' के इस विशेषांक के माध्यम से श्रद्धांजलि अर्पित करते हैं।

इसे एक दुर्लभ संयोग ही कहा जाएगा कि जब यह स्मृति-अंक छपकर तैयार हुआ तब हमारे विश्वविद्यालय में 'कौस्तुभ जयन्ती (प्लेटिनम जुबली) वर्ष' के विविध आयोजन संपन्न हो रहे हैं। अस्तु हम इसे अपनी कौस्तुभ जयन्ती-श्रृंखला की ही एक कड़ी के रूप में प्रस्तुत कर अपने को बड़भागी मानते हैं।

अपने पूर्व कुलपति प्रो. रघुनाथ प्रसाद रस्तोगी एवं प्रस्तुत स्मृति अंक की प्रकाशन-योजना के सूत्रधार अपने प्रधान संपादक प्रो. देवेन्द्र कुमार राय के प्रति हम अपनी सहज कृतज्ञता व्यक्त करते हैं, जिनकी प्रेरणा हमारा सम्बल रही है।

अपने वर्तमान कुलपति प्रो. चन्द्रशेखर झा का सहज वात्सल्य पाकर हम आप्यायित हैं। अपने आगमन की इस अल्प अवधि के बीच 'प्रज्ञा' से परिचय पा लेना वैदुष्य के साथ ही उनके ज़िज्ञासु, सहृदय और गत्वर व्यक्तित्व का ही परिचायक है। हमारे विनम्र अनुरोध को गुरूता प्रदान करते हुए उन्होंने सर्वेपल्लि राधाकृष्णन के इस स्मृति अंक के विषय में 'दो शब्द' लिखकर न केवल इसे गौरव-मण्डित किया, अपितु हमें भी प्रोत्साहित एवं उपकृत किया है। उनका यह छोटा किन्तु सारगर्भित वक्तव्य एक वैज्ञानिक के व्यापक दार्शनिक दृष्टिकोण, बहुमुखी प्रतिभा एवं राधाकृष्णन के असाधारण व्यक्तित्व के

विविध आयामों से उनके परिचय और पहचान का ही प्रमाण है। हम अपने विज्ञानवेत्ता कुलपति के इस स्नेह और सहृदयता, प्रेरणा और प्रोत्साहन के प्रति प्रणत हैं।

किसी भी ऐसी कृति के प्रकाशन का महत् दायित्व लेखकों के सहयोग के अभाव में कथमपि पूर्ण नहीं हो पाता। अपनी व्यस्तता, समय की मर्यादा एवं अनेक आग्रह-दुराग्रह के बीच भी देश-विदेश के अनेक मनीषी आचार्यों एवं अधीत विद्वानों ने हमारे अनुरोध को स्नेह-परिपूरित कर अपने लेखकीय अवदान से हमें उपकृत किया है। यह महामना की विद्या-भूमि के प्रति भी उनकी निष्ठा एवं सदाशयता का परिचायक है, वरना इस अर्थ-प्रधान युग में सहज ही स्तरीय लेख प्राप्त करना संभव नहीं हो पाता। हम अपने सभी सहयोगी लेखकों के प्रति कृतज्ञ हैं। कुछ नए युवा लेखकों को लेखन की दिशा में प्रेरित-प्रोत्साहित करने का प्रयास भी किया गया है।

इस अंक के संपादक-मण्डल के अपने विद्वान सहयोगियों के प्रति मैं अपना आभार व्यक्त करता हूँ। उनके महत् अवदान का प्रतिफल ही प्रस्तुत अंक के रूप में आपके सम्मुख है।

विभिन्न विद्या-क्षेत्र के अपने परामर्श-मण्डल के वरिष्ठ विद्वानों के प्रति कृतज्ञताभिव्यक्ति के बिना हमारा दायित्व पूरा नहीं हो पाता। सर्वेपल्लि राधाकृष्णन की बहुमुखी प्रतिभा को दृष्टि में रखते हुए ही हमने परामर्श-मण्डल में विभिन्न विषयों के मनीषी आचार्यों एवं विद्वानों का समावेश किया। हम उनके व्यापक विद्या-क्षितिज से कितने लाभान्वित हो सके, यह हमारी क्षमता की सीमा हो सकती है, उनकी विराट प्रतिभा का आकलन नहीं बन सकती। हम सभी के प्रति अपनी प्रणति निवेदित करते हैं।

इस सम्पूर्ण यज्ञ के साक्षी प्रो. एच. माहेश्वरी का स्मरण जितना आह्लादकारी है उथना ही स्नेहसिक्त भी। इस महान विश्वविद्यालय का प्राचीन छात्र होने का उन्हें गर्व है। हम विश्वविद्यालय के प्रति उनकी पवित्र भावना और अविचल निष्ठा का अभिनन्दन करते हैं।

श्रीमती कमला वी. के. आर. वी. राव के प्रति हम विशेष अनुगृहीत हैं, जिन्होंने अस्वस्थ रहते हुए भी, इस वय में, अपने अमूल्य सुझावों के साथ ही अपने संस्मरणात्मक लेखकीय अवदान से प्रस्तुत अंक को समृद्ध किया है।

सहज-सुलभ होने के नाते प्रो. बेनीमाधव जी शुक्ल का स्नेह-सहयोग हमें पग-पग पर उपलब्ध होता रहा है। उनके प्रति कृतज्ञता-ज्ञापन के लिए मेरे पास शब्द नहीं है। अस्वस्थ होते हुए भी, बिस्तर पर लेटे-लेटे अपना संस्मरणात्मक सम्पादकीय लिखा देना दायित्व-निर्वाह जन्य निष्ठा की ही नहीं, मेरे प्रति उनके वात्सल्य की भी अभिव्यक्ति है। प्रो. शुक्ल की अस्वस्थता के इन क्षणों में लेखन-सहयोग के लिए उनकी श्रीमती प्रो. अन्नपूर्णा शुक्ल के प्रति भी सम्मान व्यक्त करता हूँ।

अंक के समापन के समय सम्पादकीय दायित्व से जुड़े अपने कुछ उन सहयोगी मित्रों का बरबस ध्यान आ रहा है जिनके नाम-स्मरण के बिना आभार का यह दायित्व अधूरा ही रह जाता।

दर्शन एवं धर्म विभागाध्यक्ष प्रो. केदारनाथ मिश्र के सारस्वत सहयोग के अभाव में यह गुरुतर दायित्व कदाचित् इस रूप में पूर्ण नहीं हो पाता। मिश्रजी अपने हैं और उन्होंने इस संपूर्ण कालावधि में जिस सहृदयता का परिचय दिया वह अविस्मरणीय है। हम उनके प्रति हृदय से आभारी हैं।

प्रो. किशोर गाँधी विश्वविद्यालय की धरती से जुड़े एक दुर्लभ व्यक्तित्व हैं। उनकी जीवंत प्रतिभा का लाभ हमें भी मिला है। हम उनके प्रति आभार व्यक्त करते हैं।

दर्शन एवं धर्म विभाग के प्रो. कमलाकर मिश्र जितने सरल हैं उतने ही विद्या-प्रकाश से उद्दीप्त भी। आवश्यकतानुरूप जिस उच्छल भाव से उन्होंने सम्पादन-सहयोग के दायित्व का निर्वाह किया वह उनके पाण्डित्य के सर्वथा अनुकूल है। उनकी सरलता और प्रगल्भता के इस मणि-कांचन-योग को बार-बार स्मरण कर, उन्हें साधुवाद देता हूँ।

डॉ. विजय कुमार मेरे आत्मीय स्नेहभाजन रहे हैं। छाया की भांति सारे कार्यों में उनका सहयोग स्फूर्त होता रहा है। उनके प्रति बधाई, धन्यवाद या कृतज्ञता जैसे शब्द शोभन नहीं प्रतीत होते। अस्तु, उन्हें अशेष स्नेह भेंट कर रहा हूँ।

गाढ़े समय में एकान्त साधक डॉ. रमाकान्त पाण्डेय का ही स्मरण करना पड़ा। पाण्डेय जी अपने आत्मीय हैं, अस्तु विश्वास है कि भविष्य में भी मुझे इसी प्रकार उनका सहयोग प्राप्त होता रहेगा। वे मेरे धन्यवाद के पात्र हैं।

अंत में 'राधे-राधे' के साथ 'चैतन्य प्रेम संस्थान' के निदेशक श्रीयुत् श्रीवत्स गोस्वामी का स्मरण कर रहा हूँ। अथ से इति तक, स्मपूर्ण योजना में इनका मार्ग-दर्शन मिलता रहा है। मैं गोस्वामी जी के प्रति आभार व्यक्त करता हूँ।

सर्वेपल्लि राधाकृष्णन के जीवन और चिन्तन की विविधता को 'प्रज्ञा' के सीमित पटल पर संपूर्णतया प्रतिविम्बित करना कठिन तो है, फिर भी, आशा है कि इस छोटे-से दर्पण में उनके राजनैतिक, बौद्धिक एवं आध्यात्मिक आयाम के मूल स्वरूप की एक झलक मिल सकेगी। डॉ. राधाकृष्णन के जीवन-दर्शन को उन्हीं के शब्दों में अंकित करने की अनिवार्यता को मैंने अपना संपादकीय दायित्व समझा। इस सत्कार्य में 'भारतीय विद्या भवन' की उदारता के प्रति हम विशेष ऋणी हैं, जिनके सौजन्य से डॉ. राधाकृष्णन के प्रासंगिक संदर्भ की आलेख सामग्री—'माई सर्च फॉर ट्रुथ' और 'फ्रैग्मेन्ट्स ऑफ ए कनफ़ेसन'—उपलब्ध हुई।

अंत में, तमाम सावधानियों के बावजूद मुद्रण की कुछ भूलें रह ही गयी हैं, जिनके लिए 'खेद है' के सिवा और क्या कहा जाय!

विनीत
राम मोहन पाण्डेय

शिक्षक दिवस
5 सितम्बर 1991
काशी हिन्दू विश्वविद्यालय

DOWN THE MEMORY LANE

Albert Einstein, one of the greatest scientists of the century, once said, 'religion without science is blind and science without religion is lame'. One who had the fortune of hearing the great philosopher of our times, Dr. Radhakrishnan, could grasp the significance of the quotation mentioned above. Those of us who have the faculty and the opportunity to study the writings and works of Dr. Radhakrishnan can have a more elaborate and better analysis of his thoughts and preachings. One has yet to find his peer who could make such an excellent synthesis between the philosophies of the east and the west or who could interpret the eastern thoughts so effectively to the western scholars. Myself being a student of science, it will be presumptuous on my part to write about Dr. Radhakrishnan and his stature amongst the great philosophers of modern times. Better it is to make a journey down the memory lane and recount those reminiscences which have made their lasting impressions for times to come:

During my early school days in the Govt. School hostel at Gorakhpur in 1936, one late November evening there was a call from the headmaster of the school for all the inmates of the hostel to reach his residence at about 9 P. M. The headmaster was Pt. Shankar Dutt Malaviya, a close relation of the late Mahamana Pt. Madan Mohan Malaviya. When we reached the headmaster's residence we were thrilled to have the *darshan* of the great Mahamana dressed from top to bottom in impeccable white Khadi. All of us touched his feet and he asked us to go back to our hostel after he recited a couplet which said

"दूध पियो कसरत करो, नित्य जपो हरि नाम,
हिम्मत से कारज करो, पूरेंगे सब काम।"

It left such an impression on our young minds that it is hard for me to describe in words. So when the opportunity came to be a student of the Banaras Hindu University in 1941, it worked like a magnet to draw me to its portals. On a mid-August Sunday morning, as a young student of B. H. U., I joined the stream which was congregating at the Central Hall of the Arts College. The morning was cloudy and it was drizzling. It was glorious sight to see streams of students and teachers scurrying to be in time at the spot, the occasion being the GEETA LECTURE by Dr. Radhakrishnan, our Vice-Chancellor. The hall was packed to capacity including the first and second floor corridor upstairs and on the tick of 8 A. M. there entered the imposing white turbaned figure in the hall. As soon as he reached the dais we were thrilled to find the great Mahamana with his weak and frail body being helped to be on the dais. It was a divine feeling at the moment to see the two matchless personalities shedding their radiance all over. With pin-drop silence and rapt attention the audience was just spellbound by the lecture delivered by the great philosopher on a particular dialogue between Arjuna and Lord Krishna at the battle-field of Kurukshetra. The style of delivery, his golden voice, fluency, command of the language and at times citations of Sanskrit verses from the Geeta, the depth of knowledge and the words of wisdom were just superb. The presence of Mahamana added a halo round the speaker. My long cherished dreams were fulfilled and the hunger to hear his Geeta lectures increased more and more.

As time passed, the academic community, so also the erudite citizens of Varanasi, waited for those fortunate Sundays when Dr. Sarvapalli Radhakrishnan would deliver his Geeta lectures. Some came only for the love of oratory of the great man, some for the deeper understanding of the meaning of the Geeta as could be applicable to the present day society and others to hear some significant statement about political situation in the country couched in the language of the Geeta. It should not be forgotten that the period was that of the second world war and the political cauldron, in terms of our fight for independence against the British rule, was reaching the boiling point. The story of Nachiketa, relevant portions of Geeta, the emphasis on Karmayoga, the universal brotherhood of man i. e. the concept of वसुधैव कुटुम्बकम् etc., deeply enriched the thought process of all those who attended his lectures. Needless to say, it had a tremendous impact.

Early 1942 saw the Silver Jubilee celebrations of the University. The special convocation for this historical event was addressed by Mahatma Gandhi and the convocation pandal had a festive look. The sight of the Mahamana, Mahatma Gandhi and Dr. Radhakrishnan on the rostrum cannot be forgotten by those who had the good fortune of attending that convocation. The evening was followed by an exhibition on the amphitheatre grounds, at present occupied by the sports complex, where practically all the national leaders of repute were seen strolling along with Dr. Radhakrishnan followed from a distance by eager students of the University, desirous of having a close look at their Vice-Chancellor in the company of National leaders. Naturally this inspired us all both for the love of academic pursuits and the sense of nationalism.

From the very first week of August 1942, the atmosphere was surcharged with political activities. The danger impending over us had started casting its shadows. The passing of the Quit India resolution by the Congress Working Committee on the eighth August night, followed by the arrest of our national leaders, saw an unprecedented mass uprising throughout the length and breadth of our country. How could the Banaras Hindu University, which had earned the name as a national University in the context of its role in all the non-co-operation movements launched by Mahatma Gandhi from time to time, lag behind? The entire academic community rose as one body to play its historical role in the Quit India movement. Each morning, batches of students started moving out of the University campus to carry out the sabotage work against the British rule. A lurking fear in the minds of the elders was the apprehension that the University may loose its identity because of some silly action of our foreign rulers. The worry must have been in greater intensity in the minds of our founder Malaviya jee and our Vice-Chancellor Dr. Radhakrishnan because of the internal conflict raging in their minds whether to foster the cause of the national movement or to preserve the sanctity of the Banaras Hindu University. It was a thrilling sight to see Dr. Radhakrishnan chasing groups of students from one field to another just to make them realize the delicate situation in which the University was put and to save the University from any violent action on the part of the rulers and the students as well.

Later on, the university was cleared by a regiment of the British tommy on 19th August 1942 and we the students were driven out of the campus. We struggled to reach our places from where we could continue the movement. The intervening period of about four months before the University reopened in December 1942, was full of rumours and serious apprehensions that the Banaras Hindu University will be closed down permanently. It was said that Lord Wavell who was then the Commander-in-Chief of India, visited the University at that time under the occupation of the British tommy and was so impressed by the beautiful vast campus that he thought the University to be an ideal centre as a military hospital. One does not know the true details. However, it was clear to the country that but for the personality, wisdom and statesmanship of Dr. Radhakrishnan, the British Viceroy would not have permitted the B.H.U. to be re-opened. Thus, the University was saved. The Mahamana would have felt proud of having brought Dr. Radhakrishnan as the Vice-Chancellor of this University a couple of years back.

One winter evening in 1945, after returning from our M. Sc. laboratory, I, along with a few of my class-mates, was preparing tea in my room in the Broacha Hostel. The old Primus stove customarily gave out its tall sooty flame after receiving a few pumps of air. Then followed the familiar Primus stove sound assuring us that the water is being heated and we happily started chatting. Lo and behold, the chick-curtain was raised by a walking stick and the thundering voice of Dr. Radhakrishnan with the words 'Well, youngmen are you putting the room on fire?', came to our ears. We all stood up in utterly pleasant surprise and I said, 'Sir, we are preparing tea'. During all this brief interval I found Dr. Radhakrishnan having a quick searching look of my room and he turned back and asked the other fair skinned person standing behind him 'Come in Professor.......See how our students live in the hostel.' I don't remember the name of that elderly foreigner who was introduced to us as a Vice-Chancellor of a British University visiting India. I am sure Dr. Radhakrishnan must have found my room in order and not in a shabby state in that short span of his quick survey and only then he asked the British Vice-Chancellor to come in and have a look. Before they left after a few minutes, I ventured to say 'Sir, have a cup of tea with us.' Upon which Dr. Radhakrishnan smilingly said, 'Thank you young men, enjoy yourself.' He and his companion British Vice-Chancellor walked elegantly back to the waiting car outside the hostel. That was the natural bond between a Vice-Chancellor and his students. Alas! times have changed and how we wish the days of similar relationship and values could return today!

Just a couple of weeks before his final departure from the Banaras Hindu University, the B. H. U. court meeting was held in the Arts College Hall. As was customary at the time, even students could watch the proceedings of the court-meeting from the upstair galleries. Needless to add that both the first and second floor galleries of the hall were packed to full by teachers and students. It was a treat to watch Dr. Radhakrishnan conduct the meeting of the court with incomparable grace, dignity and precision. It was an education by itself and a great privilege to the University community. One incident on this occasion I have never forgotten which I shall like to narrate with pleasure. A Professor and Head of Department whom I shall not like to name sprang up on his feet and said, 'Sir, I am sorry if I have offended you in any way.' Naturally the Professor must have participated in some discussion a little while earlier. Dr. Radhakrishnan from the chair with a broad smile remarked 'Sit down, sit down Professor.....You can never offend anybody. Utmost you can only amuse people." 'The whole house burst into uproarious laughter. May it be noted here that the Professor was of short height and a disproportionate width. Dr. Radhakrishnan had his own sense of inimitable humour. In 1973, while on a Bharat Darshan tour before taking up the diplomatic assignment at the Embassy of India in Moscow, I happened to be in Madras. Already news had been appearing about Dr. Radhakrishnan's ill health and his confinement to bed. The urge in me was but natural to visit him and pay my respects. When I reached his residence 'Girija' in Madras I sent words about me-'a teacher from the B. H. U.' Without any loss of time whatsoever, came out his daughter and conducted me to his sick room. I can never forget that poignant and emotionally touching moment when he caught hold of my hands by raising both his frail hands and asked me in his weak voice, 'How is the University?' With tears in my eyes I replied, 'Sir, with your blessings, the University is doing well.' I gently placed back his hands on the cot and stood speechless. While leaving the room his words continued ringing in my ears-'My blessings to all of you.' On my way back to the hotel I continued to muse in silence: look at this great man who on merely hearing the name of Banaras Hindu University allowed me an easy access to him and even in his fading moments of life he had not lost his love and concern for the University which he served so long.

Can one ever forget the brilliant speech which Dr. Radhakrishnan delivered in the constituent assembly hall on the eve of our independence on 14th August night in 1947. As Spalding Professor of eastern religion at Oxford, as the leader of the Indian delegation to the very first meeting at UNESCO, as the ambassador of India in Moscow during the Stalin era, as Vice-President of India and Chairman of Rajya Sabha and finally as President of India, Dr. Radhakrishnan made his unique impact as a philosopher-statesman and teacher in all positions he adorned. Bringing out a centenary volume is the minimum which the Banaras Hindu University could do to pay its homage to the memory of this great son of India and its culture.

A few words about Prajñā Dr. Ram Mohan Pandey, the editor Prajñā deserves all appreciation and congratulations for his dedicated efforts in bringing out this volume. Since the time he brought out the centenary volume on Sir C. V. Raman which was released in Delhi by our Vice-President, Dr. Shankar Dayal Sharma at an impressive function, Dr. Ram Mohan Pandey continued his efforts with great tenacity to bring out the Radhakrishnan centenary volume which I am sure will enrich the academic community.

Prof. B. M. Shukla
(Member, Advisory Committee)

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S. RADHAKRISHNAN : WORLD PHILOSOPHER

ARCHIE J. BAHM*

"One need have no hesitation in honouring S. Radhakrishnan for here is a person to whom honour is due. In America his name is better known than that of Shankara or even Aurobindo. He is better known in the United States today than any other Indian except Gotama, Nehru and perhaps Tagore. His command of Western philosophy makes Western philosophers respect him quite apart from his other achievements."[1]

A best way to demonstrate Radhakrishnan's commitment to and competence in world philosophy is through direct quotations from his numerous works. I select these to illustrate his views about the common nature, needs and interests of mankind, about comparative philosophy, about world philosophy, and about the future of philosophy.

Common Interests

"It is the faith that man is the same everywhere, in spite of different attitudes he has adopted to life, in spite of the differences of his cultural achievements, that is the motif of the editors of this volume."[2] "Man is essentially the same everywhere and is in need of all values."[3] "Our review indicates that the varieties of ideas and methods in European, Chinese and Indian philosophy has nothing exclusive to any one tradition. The differences are only in the matter of emphasis. Philosophy as such has no frontiers."[4] "The activities and achievements of art and science, of morality and religion, are the highest manifestations of human spirit assimilable and communicable across barriers of blood and race. This is not to deny or underrate the importance of group life, but the highest values of art and literature, science and philosophy, have, in principle, a universal appeal."[5]

All religions spring from the sacred soil of the human mind and are quickened by the same spirit."[6] "Many of our religious paradoxes and perplexities are due to the narrowness of our horizon. By enlarging our sympathies we raise our thought above the narrow controversies of the day."[7] "The most remarkable feature of the scientific culture is its universality. ...In the geographical sense it is universal in that it has penetrated all parts of the world. Nature is one, and therefore science is one. A universal human community is the social aspiration of science."[8] "Since 1500 mankind has been steadily marching towards the formation of a single society."[9]

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*. Professor, Department of Philosophy, University of New Mexico, Albuguerque, N.M. 87131

"In the world today we have pledged ourselves to international cooperation and peace. There is no isolation any more, geographical, political, economic or cultural. The spirit of cooperativeness is to be carried beyond the nation to the community of nations."[10] "The basic issue is no longer the victory of this or that nation, or of this or that group, or that religion or ideology. It is the survival or suicide of man. It is a dime for decision, not despair. The choice is either extinction or human brotherhood. It cannot be left to the vagaries of chance. The test of a nation's right to survive today is measured not by the size of its armaments, but by the extent of its concern for the human community as a whole."[11] "The commonwealth of humanity has no written constitution; it is based on community of ideals, freedom and dignity of the individual, rule of law, economic opportunity for all citizens and love of peace."[12]

Comparative Philosophy

"The comparative method is relevant in the present context, when the stage is set, if not for the development of a world philosophy, at least for that of a world outlook. The different parts of the world cannot any more develop separately and in independence of each other."[13] "The cultivated in both east and west desire now a mutual understanding and nothing is so useful as comparative studies."[14] "But mutual understanding is not possible without mutual respect and sympathy born of it. If we are true to history, we shall see that each nation has had its own share of the inner light and spiritual discovery. No cultural or religious imperialist, who has the settled conviction that he alone has all the light and others are groping in darkness, can be a safe guide in comparative studies. The reliable interpreter should adopt the empirical method of investigation with a reasonable exercize of intelligence and imagination."[15]

"A certain pre-eminence of religious interest has been charateristic of Asian peoples, though it is by no means peculiar to them. Greek science and humanism determined the development of the West, though they are not unknown to the peoples of the East. Those of the West are distinguished by a restless activity of the mind, by boundless curiosity, by insatiable idealism. As the spirit of perpetual search and exploration dominates the Western mind, stability, serenity, certitude are somewhat alien to it."[16] "East and West are complementary to each other; the Eastern has something to teach the Western man and the Western man has something to teach the Eastern. The difference is only a difference of emphasis."[17]

"Man is the common denominator of comparative philosophy."[18] "Comparative philosophy cannot by accept man as the common denominator."[19] "If the existence of man is doubted, there will be an end to all philosophy."[20] "Without faith in the universality of man, comparative philosophy will be of little use."[21] "The aim of this book is to discover the content of the concept of man. ...The other aim is to find out a basis for comparative philosophy."[22] "Here comparative philosophy broadens our vision : and acquaints us with ways of life and thought which really belong to the intricate web of experience, but the reality and importance of which are missed by some traditions for one reason or another."[23] "Man becomes the common denominator of all thoughts and values and therefore of all philosophies. all truths and values have to be integrated without losing sight of their reference to man, who is already an integrality given in reality."

World Philosophy

"Philosophy is a sustained attempt to understand the universe as a whole, not some section of it as sciences do."[25] "Philosophy is nothing if not universal in its scope and spirit."[26]

Future Philosophy

"The more important thing is the future. We are able to see further than our predecessors, since we can climb on their shoulders. Instead of resting content with the foundations nobly laid in the past, we must build a greater edifice in harmony with ancient endeavor as well as the modern out look."[27] "The task of philosophy is not merely to reflect the spirit of the age in which we live but to lead it farward. Its function is creative, to state the values, to set the goals, to point the direction and to lead to new paths. It must inspire us with the faith to sustain the new world, to produce the men who subordinate national, racial and religious divisions to the ideal of humanity."[28] "Dynamic civilizations are distinguished by their capacity for growth and their ability to communicate to posterity the results of their adventures."[29] "If we in the commonwealth of man produce a few leaders of understanding, courage and conviction, the consciences and good will of many will support them."[30]

"The world proceeds not in an incessant fluctuation comparable to a surging sea. It is a movement with a direction and a goal."[31] "The mind of the world requires to be pulled together and the present aimless stare of dimentia replaced by a collective rational purpose. We need a philosophy, a direction and a hope, if the present state of indecision is not to lead us to despair."[32] "Looking back on the millions of ears of the steady climb on the path of evolution, it seems presumptuous for us to imagine that with thinking man evolution has come to an end."[33]

"The unity of the modern world demands a new cultural basis; the real issue is whether it is to be guided by the economic and the pragmatistic mind, which is the more dominant at the moment, or by the spiritual."[34] "The world is seeking not so much a fusion of religions as a fellowship of religions, based on the realization of the fundamental character of man's religious experience."[35] "Our historical religions will have to transform themselves into the universal faith or they will fade away. The prospect may appear strange and unwelcome to some, but it has a truth and beauty of its own. It is working in the minds of men and will soon be a realized fact. Human unity depends not on past origins but on future goal and direction, on what we are becoming and whither we are tending. Man is yet in his infancy and has a long period ahead of him on this planet. He will work out a higher integration and produce world-minded men and women."[36] "We must regain health, physical and spiritual. With this in mind let us proclaim our leadership towards the future."[37]

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INTEGRAL APPROACH IN S. RADHAKRISHNAN'S PHILOSOPHY

RAM NATH SHARMA*

The author of this article is convinced that integral approach is the only sound philosophy for man in his individual as well as collective life. It is the proper perspective for understanding individual and social problems. It is characteristic of man, due to his peculiar nature and his status in the cosmic scheme of things. Such is the philosophy of S. Radhakrishnan.

Interdisciplinary Approach in Social Sciences

It is now being more and more realised in the field of social sciences that the complex problems such as the nature of man cannot be studied by any one science or by different sciences separately. Thus interdisciplinary approach is being utilised to understand such problems. Man's behaviour cannot be understood purely by bilogical, psychological or social perspective. It requires a Bio-Psycho-Sociological Approach. Human personality can be understood only by total perspective .[1] Human Life can be understood by a global view. This interdisciplinary approach is the integral method in science with the characteristic limitations of scientific method. To quote Dr. S. Radhakrishnan, "We should weave different parts of experience in a total pattern. We should keep our general ideas connected so that different experiences may be explained."[2]

Integral Approach in Philosophy

Philosophical activity is synoptic. Speculative behaviour involves man's search for harmony with the world around him and with cosmos. The philosophical system is the outcome of the philosopher's search for an allround understanding of cosmos and his own place in it. Whatever may be its limitations, system building is natural to man. And the more comprehensive a philosophical vision is the more wise it is for man. Experience is the basis of all philosophy. The more integral the experience, the more integral will be the philosophy based upon it. Philosophy should find place for all types of experiences, sensual, religious, occult, vital, spiritual etc. Integral reality satisfies our whole being. A true philosophy is

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*. Reader, Department of Philosophy, Meerut College, Meerut.

a philosophy of affirmation. A catholic and synthetic approach is the need of the time. Philosophy should be close to life. It should bridge the gulf between man and man and man and Nature. The widest and the most comprehensive seeing is the wisest one. Logic must be based on experience. Methods should change according to the type of enquiry. In science, philosophy, religion psychology or any other branch of human knowledge the integral theory should find place for all other theories, show their limitations and weld them all in an integral whole. Different branches of human knowledge need not conflict among themselves. Philosophy should present a "weltanshauung" which justifies the truth of each branch of knowledge.[3] In the words of Dr. S. Radhakrishnan "Philosophy is an attempt of human being to know the problems of creation and the nature of ultimate reality."[4] It is a combination of reflection and intuition.[5]

This integral approach in philosophy is characteristic of the present evolutionary stage of man's speculative activity. Integralism signifies not only a philosophical view point for the academician but a perspective for the layman as well. In fact it can be applied in all the fields of human knowledge. Onesidedness and limitation is characteristic of human ignorance. On the other hand, the more he proceeds towards the ideal of integration, the nearer he is to reality and knowledge. The success of man's life lies in living integrally, in depth as well as on surface, horizontally as well as vertically. The validity of the integral approach is derived from the complex and multisided nature of man, from the wide variety of his needs, from the distinction of various levels on which he lives and from his status between beast and Gods.[6]

Integral Approach in Contemporary Indian Philosophy

This integral approach is characteristic of the thinking of most of the contemporary Indian philosophers. According to Dr. S. Radhakrishnan. "Philosophy is integral experience".[7] Intuitive knowledge is the highest knowledge[8] and intuition is integral experience. Total experience gained by total self is much higher than any other experience gained by any part of man's being.[9] As Sri Aurobindo puts it. : "The work of philosophy is to arrange the data given by the various means of knowledge, excluding none, and put them into a synthetic relation to one truth, the one supreme and universal reality."[10] Similar quotations can be traced in the works of Vivekananda, Ram Krishna, Tagore, Gandhi and Bhagwandas. Radhakrishnan has acclaimed ancient (vedānta) philosophy as the basis of his philosophical ideas. He is a neo-vedāntin and the vedānta philosophy is characteristically monistic, idealistic and integral. The integral spirit is characteristic of not only the philosophical thinking of S. Radhakrishnan but also of his multisided life involving not only religious and philosophical activity but also intense activity in social, educational and political fields.

Idealistic Metaphysics

In metaphysics Radhakrishnan is an idealist. He interprets the world as the play and evolution of spirit. Matter, life, mind are the manifestations of the spirit in the world. Spirit is not a substance but life itself. In the words of Radhakrishnan, "It is the basis and background of our being, the universality that cannot be reduced to this or that formula."[11] The self, God and Absolute are all names of the one universal spirit in different aspects. Thus the most characteristic feature of the spirit is its integrality. It leaves nothing out of its ken, it integrates all, it permeats everything. In order to know it we must look to life from all sides, gross as well as refined, higher as well as lower, primitive as well as civilised. It is so since, "Spirit is life not thing, power not status, real in itself and through itself and cannot be compared to any substance subjective or objective."[12]

The dominant theme in the metaphysics of Radhakrishnan is the presence of one universal Spirit as the inner essence of all being and becoming. Spirit has been acclaimed as the Reality in the ancient Upaniṣads and the works of all the idealist thinking in the world. Therefore, it is not an original idea of Radhakrishnan. However, he has made original contribution by connecting the idea of spirit with the findings of modern science. The greatest merit of his philosophy is that it is an interpretation of the real world and real life. He does not confine philosophy to realisation of truth like the ancient Indian seers, but applies it to actual problem of his time. Therefore all his ideas revolve around science, intuition and religion. He does not accept dialectical materialism or any materialism for that matter. He is mystic so far as the reply to the ultimate why is concerned. He admits that spirit is the basis and background of all reality, a universal substance which cannot be explained by this or that formula.[13] The three elements of metaphysics, the self, the God and the world, are the different expressions of one universal Spirit. This universal Spirit has been variously called God and Absolute, Is'vara and Brahman. In man Spirit expresses in a limited field. In God it expresses in a universal form. In absolute it involves not only the present manifestations but also the immense future possibilities. Matter, life, Mind and self are the steps of gradual evolution of spirit, spirit evolves gradually and in this evolution each higher evolute is not merely resultant but also emergent. Therefore, the higher cannot be totally explained in terms of the lower. As compared to the lower, the higher is fuller expression of Spirit. Thus, though various evolutes may be arranged in a sequence, there is no necessary continuity among them. Hence Radhakrishnan maintains both continuity and novelty in evolution. Whatever is not cannot be but whatever is, must evolve. This is particularly important in the philosophy of education. Education is the creative evolution of the inner spirit of the human person. Spirit is the Absolute. In creative universal expression it is God. God is the expression of Absolute spirit in the world. World is the creation of God. Absolute and God, formless and formed, abstract and concrete may be only theoretically distinguished, in reality these are identical. Thus Radhakrishnan has synthesised mysticism, idealism and intuitionism.

This is the metaphysical basis of the integral Philosophy.

Intuitive Method in Philosophy

While pointing out the limitations of empirical, rational and critical methods in philosophy and accepting their limited value, Radhakrishnan has utilised intuitive method because spiritual intuition is the only method to delve deep into the recesses of Spirit. He distinguishes spiritual intuition from mental, vital and physical or instinctive intuition. According to him, "The deepest things of life are known only through intuitive apprehension".[15] He however, admitted the role of reason in life and thought. As a higher instrument of knowledge, intuition does not negate, but fulfills the lower instruments such as reason, instinct etc. Spiritual intuition also permits an integral view of life and its deeper realities. It is the integral method of integral philosophy.

Synthetic Approach to Religion

Radhakrishnan exhibits an integral viewpoint in his synthetic approach to religion. He has pointed out contribution of each great religion to humanity and emphasised their fundamental unity.

Indian culture is fundamentally religious. Radhakrishnan has been one of the most eloquent spokesman of Indian culture in our time. He developed his philosophy of religion in half a dozen books including : *Reign of Religion in Contemporary philosophy, The Hindu View of life, East and West in Religion, The religion we need, Eastern Religions and Western Thought* and *Religion and Society*. He lamented that real religious spirit is dwindling in our times. The biggest crisis, the world faces today is the detriment of true religious spirit. Radhakrishnan repeatedly points out to this danger in his various works. In comparison to East, the West insists more upon science. Aping the West the East has forgotten its religion. Intellect and reason have substituted intuition. This has shaken the spiritual culture. Man's life has become aimless. He is prejudiced by racial, national and regional prejudices. Indifference to internal spirit has resulted into disorder, disintegration, conflict and imbalance in individual, social and national life. According to Dr. S. Radhakrishnan, the only remedy to this imminent danger is to revive ancient religion to its high pedestal. Radhakrishnan assures that religion can give us the highest bliss, it can maintain our intimate contact with creativity. It can bestow upon us a divine will, serenity and internal peace which cannot be swayed by any shock however powerful it may be.

In religion alone man may express his true spirit. The world today needs the evolution of human spirit as has been emphasised by all the religions of the world. Indians have today forgotten their duties as they have forgotten their religion. Burdened by scientific rationalism and conservative religion man is today searching his aims by wrong means. Radhakrishnan calls them 'substitutes of religion,' which cannot be as effective as real religion itself. Theosophy, Anthroposophy, Christian science and New thought have substituted spiritual religion. Those who do not believe these express the tendencies of scepticism, agnosticism, atheism, pragmatism, socialism, modernism and secularism. Criticising all these trends Radhakrishnan maintains that their substitutes cannot fulfill the aims realised through real religion. On the other hand, they increase doubt, disorder, disbelief and lead to moral, spiritual and social aimlessness and disorder. Therefore, Radhakrishnan raises his voice against these so called modern trends. Unfortunately, this aspect of Radhakrishnan's philosophy is generally neglected by contemporary teachers of philosophy in Indian Universities.

Spiritual Revolutionary

Radhakrishnan is a spiritual revolutionary though he generally confined his revolutioary activities to theoratical writings, educational reforms and speeches as chairman of University Commission, India's Ambassador to Western countries and finally as President of the Indian Union. As a spiritual revolutionary, Radhakrishnan wants to transform contemporary Philosophy and Religion and re-establish it on a religious edifice. He has strong faith in man's future destiny. He believes that man is still in the process of evolution. His full evolution is still a far cry. His greatest need of the hour is inner awakening. The world needs today a religion of spirit which may provide aims to human life, integrate its prose and poetry and provide contentment to our total being, our intellect, our desires. This however, is not possible through the revival of ancient religion. It needs a synthetic attitude to religion since "The aim of religion is spiritual and not merely a change in metaphysical ideas"[17].

Among the world religions, Radhakrishnan is a staunch votary of Hinduism. Hinduism is not a dogma but a style of life. it is not a cult but a universal fraternity of those who believe in the norms of truth and search it with faith. Bhagvadgītā, the great book of Hindus preaches world religion. To quote the words of Radhakrishnan, "Bhagvadgītā has everything, rational, moral and spiritual, and answer to every question of human progress and its perfection."[19] It does not represent any particular sect of Hinduism but the entire Hinduism itself.[20] It is the message of Hinduism to the world. Hinduism is not bound to any institution. It is a universal religion. It has the potency to become a world religion. Its past history tells us that it has the dynamism to change according to any future changes.[21] By his emphasis upon Hinduism, however, Radhakrishnan wishes to emphasise upon the Universal elements of religion as such, including tolerance, fraternity, spirituality, synthesis, catholicity etc. His religion is not cut off from philosophy, science and art. According to Radhakrishnan, philosophy and religion, science and art, all these are concerned with different aspects of the Ultimate Reality. All these are connected with fundamental problems and basic ideas[22].

Harmony of Nationalism and Internationalism

Radhakrishnan had been one of the leaders of the rise of nationalism in India. He relentlessly criticised and opposed foreign rule in India. He everywhere pleaded for Svadeshi and Svadharma. He gave a crushing reply to Western attacks on Indian Philosophy. Comparing ancient Indian socialism with its modern western counterpart, he pointed out the virtues of Indian system. And yet he strongly supported internationalism, and the ideal of world brotherhood. It was so because of his intergral perspective of social and political philosophy in which the higher does not contradict the lower but fulfills it. To quote Radhakrishnan, "The wider patriotism does not supersede but embraces the narrower patrotism[23]."

Meeting of Extremes

Thus the philosophy of Radhakrishnan can be characterised by a meeting of extremes. This is because he had a wide and deep knowledge of western science, art, literature and culture and a first hand contact with the West. It is hence that he could compare Eastern thought with Western and reach at an integral viewpoint. Thus one finds a meeting of idealism and realism, ancient Indian ideals and modern western principles, nationalism and internationalism, individualism and socialism in his writings. He drew his inspiration from ancient scriptures, Upaniṣads and Gītā. He revived the ancient Vedānta philosophy in modern garb. He synthesised spiritual truths with scientific discoveries. He pleaded for a meeting of Eastern and Western culture and religion. He advocated a world government and a world state, so that humanity may march in its onward progress as one solid community. He reconciled modern activities with ancient ideals of renunciation. Thus in metaphysics, epistemology, psychology, ethics, religion, education, social and political science, Dr. S. Radhakrishnan has maintained an integral approach the only proper perspective for the future speculative activity of man. The authors present very brief note only touches the broad outlines of this integral approach in the philosophy of Dr. S. Radhakrishnan. The task of presenting it in all its intricacies and details is the burden of future researchers.

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RADHAKRISHNAN AS I UNDERSTAND HIM

A. G. JAVADEKAR*

Radhakrishnan : *The greatest interpreter of Hindu thought*

Dr. S. Radhakrishnan has been one of the greatest personalities of twentieth century India. His was a versatile genius and multifaced personality. He was a great thinker, a great teacher, an administrator, a statesman, an educationist, a humanist, a spiritualist, a rationalist mystic and a unifier of the east and the west through powerful writings and speeches, full of exceptionally brilliant and inspiring oratory. He upheld Hinduism at its best by interpreting it in such universal terms as to bring out the features of a universal religion for all mankind. It is not possible to do justice to everything that he did for India and the world to bridge the actual or imaginary gulfs that separated man from man, nation from nation, and religion from religion. He stood for all that is good in every religion and tried his best in throught and action to mitigate the differences that divide mankind and make them uselessly antagonistic. Even then he was not prepared to compromise and underrate truth and justice to make room for their opposites. He held the highest position of the philosopher-king, which was a dream of Plato, but which was a reality exemplified by several great kings of India in her long history and tradition.

Radhakrishnan took his birth in a very religiously devoted Hindu family. But he came face to face with Christianity when he took his education in protestant Christian Institution for about twelve years of susceptible young age. This proved for him to be a challenge to study critically his own religious ideology and its various concepts. He found that the traditional Hinduism was criticized adversely, as for instance, that the Hindu thinkers were blind followers of ancient religious texts, not going beyond them, and that they were other worldly and indifferent to the secular social, moral and political life. Radhakrishnan thought it his incumbent duty to reply to this criticism and defend Hinduism. For this he used his own discrimination to uphold all that was good in Hinduism and give the best acceptable interpretation of its philosophical, religious and moral concepts. Particularly, he brought out the Vedāntin core of Hinduism, and distinguished between what was essential and what only accidental, between the perennial and the changing values of human life as such.

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*. Ganesh Kripa, 13. Patel Colony, Siddartha Road, Baroda - 390001

Reconciliation of Absolutism and Theism

While holding fast by the Advaitic teaching of Ādi Śaṇkarācārya he interprets it in such a way as to bridge the gulf between Absolutism and Theism of Rāmānujācārya, as well as of the other derivations of theism as found in the other ācāryas. All the theist Vedāntins agree in upholding the ultimate reality of God (or Saguṇa Brahman) and also of the reality of the objective world of objects and infinity of the individual souls They are all united against S'aṅkarācārya's māyāvāda as well as Nirguṇa Brahmavāda. But Radhakrishnan has attempted to give a sufficient justification of the desired reality of the world and of the plurality of the individual souls. There is no necessity of upholding absolute dualism between body and soul, mind or self, between matter and life. A realistic, rather than illusionistic interpretation of the empirical and the worldly phenomena has been very much in vogue amongst the twentieth century Indian thinkers. Śaṅkarācārya's Absolutism and māyāvāda are more misinterpreted than given their correct interpretation. This misinterpretation through many centuries possibly has been responsible for the common lethargy against secular affairs. Śaṅkarācārya's evaluation by the critics has been one-sided. So that faults are found with his uncompromising jnāna-yoga or sannyāsa or asceticism on the one hand, and with his so-called atheism resulting from advocacy of impersonalistic Absolutism or Nirguṇa Brahmavāda on the other hand. The teaching of a great person and leader of mankind like Śaṅkarācārya has to be understood not only through his written works but, through his exemplary life and doings. he was an eminent Karmayogin in that he organized the then Indian society bringing it on the right path of dharma (Loka-saṅgraha) by establishing the four monasteries (maṭhas) and the lasting tradition of the spiritual-religious leaders in the institution of Śaṅkarācārya in the four directions of the motherland. Moreover he initiated a synthesis of the prevalent religious factions, because of which he is known as the founder of six fold religious traditions (ṣanmatasthāpaka). Each Godhead of a particular tradition was given the central place, with the others placed around the central one and worshipped together. God-worship is the essential feature of every one's daily life, including that of the Ācārya who occupies the Maṭha. Inspite of this the critics consider Śaṅkarācārya to be atheist. They have also, not taken into consideration his various stotras full of unsurpassable devotion and excellent poetry. Śaṅkarācārya's view was that devotion is the best among the various means

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of knowledge (jñāna-sādhana-sāmagryām bhaktireva garīyasī). Radhakrishnan has supported this view that through devotional theism of personal God the Impersonal Absolute could be realized. The misunderstanding is created because of these two grades of realization, the personalistic and the impersonalistic, former is secondary and the latter is primary in importance. The correct understanding is that God has two aspects, saguṇa and nirguṇa, and the latter is the better of the two being the highest. God is real because it is the real Absolute that manifests as God. God has His highest and all-pervasive place in relation to the world. But God, though thus He is antaryāmin or immanent, is not exhausted of His essence in such pantheism of the equality of God and the world. He yet has a transcendent aspect is the eternal untouched and unconditioned pure Brahman, which assumes Godhood of and on, which is understood only in relation to the origin, maintenance and destruction of the world (tajjalān). God's essential nature as sat-cit-ānanda is the *pāramārthika satya but from the vyāvahārika point of view*. But there is paramārtha understood from its *own* point of view (as distinguished from the lower relative point of view). according to which this description as sat-cit-ānanda, though the best anthropomorphic view has to be transcendent. This is the Nirguṇa Brahman which truly is unspeakable, ineffable, beyond sense and reason, beyond all categories of ordinary existence. It is the basic and the ultimate spiritual principle which pervades everything from God to the most insignificant thing like grass or atom in this world. This highest spiritual experience is knowledge at its best. And this is obtained by passing through intense devotion to God. God is not missed, but God's highest essence is realized in the Absolute. Those who put a halt at God's existence as the final, however, miss His higher aspect which is the Absolute or Nirguṇa. The best appreciation of God is not to be found among the theists, because they rob God of his excellence in His Absolute Nirguṇa Brahmahood. This interpretation of theism and absolutism is possible only through Śaṅkarācārya's philosophy, which includes the Non-Advaita view of God and yet transcends it. It is a great mistake to consider such position as atheistic. Those who do so, really only belittle God.

The world is sufficiently real, but not absolutely real

Similarly as Radhakrishnan has pointed out the world is not false in the sense of a bare illusion. The falsity of the world consists in its comparative estimation in relation to Brahman. Both Brahman and the world cannot be regarded as real in the same sense. If Brahman is real in the sense of its timeless eternality, the world has a temporal and perishable character, and hence declared to be other than real or false. Brahman does not undergo any modifications, while the world gets constantly modified. As the word 'jagat' means, it is a going concern. While the unchangeable is real, the changing world is declared to be unreal. It is true that the world does possess all the reality that we want it to have. Thus it is empirically and pragmatically real. It is the basis of our practical life, whether the individual or social, private or public. It is the real field of our moral and religious activities. But that does not mean that what is real for us from our finite and human point of view is all the reality in itself. Whatever satisfies our human needs biological, psychological, intellectual, ethical, aesthetic and spiritual must be real in a sense. But how can we make the human criterion to measure the real in itself? It is audacious on the part of the finite to make any finite criterion to gauge the infinite. Thus it is the comparative estimation that makes the reality of the world of a secondary or derivative character. If Brahman is the primary reality, then the world is not that reality. In other words, it is false. By calling the world false, we lose practically nothing. The derivative character of the world, again, is not to be misunderstood in the sense that it is a true modification of Brahman, which would be Rāmānujācārya's view of Brahmapariṇāmavāda. In Śaṅkara Advaitism it means that the world has no reality apart from Brahman. Tādātmya or Ananyatva is the relation between the real and its phenomenal appearance. Ananyatva is understood as An + anyatva meaning thereby that the world is not a reality other than Brahman. Whatever reality in any form is experienced anywhere including that of an illusion, has a real basis, and not nothing as in Śūnyavāda, or as mere idea or imagination as in Yogācāra Vijnānvāda. Both these theories are criticised by Śaṅkarācārya to establish the objective (viṣaya) and common (sāmānya) reality of the world experience as independent of the different knowing subjects.

Empirical pluralism and Transcendental monism of Jīvātman

Coming to the problem of jīvas, Śaṅkarācārya is the only Advaitin among the Vedāntins who firmly holds that Ātman is one without the second, and that indeed is the Brahman, and the so called jīvas of our daily experience are infinite in number as we suppose them to be. To accept such plurality as the ultimate reality is to subscribe to second rate philosophy. Not only the non-Advaitic Vedāntins but almost all the religious philosophers of the world subscribe to such spiritual pluralism of the selves.

Radhakrishnan clearly stands by Śaṅkarācārya's metaphysics. While estimating Sāṅkhya arguments for the existence of puruṣa as a principle distinguished from prakṛti he has pointed out that not only the avowed arguments to establish the plurality of puruṣas (janana-mara~ṇa-karaṇanām etc.), but those arguments intended to prove the puruṣa also (saṇghātaparārthatvāt etc.) establish the plurality of empirical selves rather than the transcendental self as totally distinguished from prakṛti. (*Indian Philosophy*, page 821, Edition 1966). Sāṅkhya is indeed interested in establishing puruṣa as transcendental reality opposed to and other than prakṛti. It fails, however, to do so, only because as thinkers we are susceptible to confuse between the empirical and the transcendental aspects of our being as a self. The spirit which has nothing to do with the non-spiritual principle, is attempted to be established by unavoidably taking recourse to the nonspiritual element of prakṛti. Thus to elaborate : puruṣa has in itself nothing to do with saṅghāta, even to distinguish itself from it as other, as aguṇa or nirguṇa, or to preside over it, or to enjoy it, or to isolate from it. All these aspects of the argument thus prove the empirical self, which evidently are many because of the diversity of births, deaths, organs, activities and experiences of enjoyment and suffering.

The point to be made is that all the thinkers, whether the Vedāntins or the others who are interested in the transcendent spiritual reality have failed to overcome their bias for the empirical plurality whether of the world of objects or of the individual selves. The thinkers have taken their empirical experiences to measure the transcendental truths. So that even after salvation or liberation the world continues to be real as well as material, with all its multiplicity and variety, and the liberated souls to remain individually plural. Radhakrishnan has there upheld that though this realistic and pluralistic standpoint has its value for leading an ideal life, here and now, as even Śaṅkarācārya would have it, this cannot be regarded as the absolute and ultimate truth. Transcendence of the empirical, finite, relative, pragmatic, conditional, view of reality, is a must for pure metaphysicss and the highest kind of spiritual life and experience.

Māyā is inevitable

it is indeed very difficult to give an altogether rationally satisfactory account of the relation between the transcendental and the empirical, between Brahman and the world with its plurality of objects and the individual selves. Therefore, various such standpoints are taken as that of Ajātivāda or non-creation, vivartavāda or māyāvāda or illusory or apparent transformation, adhyāsavāda or superimposition, pariṇāmavāda or modification and so on from different points of view. Actually māyā stands for the inexplicable mystery of creation. It is is difficult to explain the world in itself in an autonomous way, nor can it be satisfactorily explained with reference to the transcendent reality as its foundation. No philosophy can start without accepting the fundamental ignorance (avidyā) of every one who attempts to reach the knowledge of the truth. This ignorance which is common to all of us, is what constitutes māyā as a universally valid phenomenon. It is in this sense that all philosophers are māyāvādins, though not advocated openly, it is concealed in their thinking. In this there is *pracchanna māyāvada* in every philosophy.

Integral experience the universal truth in all religions

Radhakrishnan has stressed now and again that there is an intuitive integral experience as a foundation of all our knowledge, whether sensuous, intellectual, pereptual or rational. At the back of all our psychological experiences, cognitive, affective and conative, of the waking, dreaming and sleeping states there is felt the presence of consciousness as an eternal and unchanging subject, which never can be made the object of our search. It reveals itself, by itself as svasamvedya. To have a clear understanding and experience of it as a pervasive principle is the central core of religious life.

Whatever be the differences in the secular expressions and manifestations of the various religions, the great mystics, whether in Hinduism, or Judaism, Christianity Mohamedanism etc. agree in the fundamental truth of Absolute spiritual Reality. It is in this sense in the fundamental spiritual experience that all religions are one. This is the teaching or conclusion of the study of comparative religions. It is in this sense that there is already prevalent a universal religion. What is necessary is to realize this truth as such in our dealings with one another. Radhakrishnan, though advocates one religion for all mankind, does not want to build a new universal religion by doing away the present religions. Truth expresses itself in a variety of ways. (ekam sat viprā bahudhā vadanti, *Rgveda*). These variety of expressions may prevail. Only we must not lose sight of the unity underlying them. Tolerance or appreciation of the other points of view is the real homage that we finites can pay to the endlessness of the Infinite as the Ultimate Reality. Confining ourselves to our own finite point of view as the absolute is sheer dogmatism.

Comparative Philosophy possible because of oneness of mankind

Mankind is basically one every where. Therefore it is likely that all men go through the similar kinds of experiences, whether philosophical or religious. Hence like the comparative study of religions, comparative study of philosophies of the world also is fruitful. The study of Indian philosophy from the western point of view and also reciprocally of the western philosophy from the Indian point of view can bring humanity together, there were men who very sceptical about such procedure. Yet inspite of the opposition, Radhakrishnan carried on his comparative observations. He was greatly responsible for spreading the knowledge of Indian Philosophy abroad in the western terminology. He led to the enrichment of philosophy both the ways.

The Hindu view, the Idealist view & Spiritual Humanism

His the **Hindu view of life** has brought out the universal elements in the variety of ideologies, unifying them in the ideal of spiritual experience. But his faith is forcefully brought out in his *An Idealist View of Life*. By idealism he understands perfectionism of ideals and values rather than epistemological idealism. The world has meaning and value. Ideals are dynamic forces. The world becomes intelligible when understood through ideas and ideals which we reach through insights or intuitions. Ultimately the value of God-centred life is to be established in place of the self-centred life. This is the function of true religion. It becomes helpful in bringing out this kind of change in the individual's life. This, in fact is the universal element in every genuine religion. This is also the essence of spiritual humanism as distinguished from secular humanism.

Radhakrishnan is critical about any form of materialism, including the dialectical; naturalism and atheism, empiricism, positivism, and irrational existentialism. He finds that the Upaniṣadic teaching is truly existentialist, devoid of the defects of the modern superficially psychological and phenomenal existentialism. We are all concerned with our own true being. In the realization of its is the highest achievement of our life. The intellectual philosophical and the emotional religious languages are apparently different, but they are not opposed, but complementary. It is not necessary to be irrational to be religious. The suprarational ideal should not be mistaken as irrational.

Humanistic ideology, in Radhakrishnan's view, is implicit in different cultures and their philosophico-religious modes of thinking and activities. But the question is how deep is our understanding of human nature. Radhakrishnan stressed this idea in his writing and speeches in Moscow.

The Western thought and Eastern religions, as Radhakrishnan points out have a sufficient agreement among them. Possibly, as Max Muller says, they may have had the same origin. Because of the equality of human nature everywhere, the mutual influence is desirable. Thus we can understand all aspects of human nature. This can lead us to the deepest understanding of the essentially spiritual unity behind human thought, feeling an endeavour.

This is not merely the core of religious life but also of all our life which we call secular. Democracy is possible in its richness if we have faith in the spiritual self of every man. This makes equality and liberty meaningful. Our education must cultivate the basic human values emphasising the central spiritual value. Education thus is meant for self-realization. We can evaluate our all social and political organizations by the application of the criterion of spiritual values. If they are set free, we are right. If they are controlled and extinguished then we are on the wrong path.

When, particularly, we are witness to the recent happenings and changes in the communist countries, as well as to the general thread of the materialist western culture, and also of the fundamentalist religious movements in the middle east, we can see the greatness of the vision of Radhakrishnan who envisaged the establishment of the spiritual freedom and the unity of mankind. Let us hope that the world as a whole treads on the path of establishing the spiritual dignity of man.

RELIGION FOR THE RELIGIOUSLY DISPLACED WORLD

K. N. UPADHYAYA*

Sarvepalli Radhakrishnan was deeply concerned with the problem that a vast multitude of people in the modern world are confused and skeptical about spiritual values and religious beliefs. He says : "My one supreme interest has been to try to restore a sense of spiritual values to the millions of religiously displaced persons."[1] He finds serious problems with religion, as it is practised, and deplores its terrible state in the following words : "Religion, as it has been functioning, is unscientific and unsocial...Our values are blurred, our thought is confused our aims wavering, and our future is uncertain."[2] As a remedy for the ills of prevalent religions, he suggests a method of developing the universal religion of the spirit and predicts that such a religion is soon to be established. As he remarks: "Our historical religions will have to transform themselves into the universal faith or they will fade away. This prospect may appear strange and unwelcome to some, but it has a truth and beauty of its own. It is working in the minds of men and will soon be a realised fact."[3] In this paper, I seek to analyse and elaborate these views of Radhakrishnan, look into the problems of prevalent religions, indicate the reasons for the degradation of religions, examine the worth of the remedy prescribed by Radhakrishnan and evaluate the viability of his prediction concerning the emergence of the universal religion.

There is no denying the fact that moral and spiritual values are of paramount concern to human beings. Unlike an inanimate stone, man is not doomed by his nature to remain for ever unaware of what he is; nor can he, unlike lower animals, live by bread alone. Man is the highest being ever evolved on this planet and he carries within him the potential to realize the ultimate truth. It is precisely for the purpose of enabling man to realize the highest truth and fostering in him the highest moral and spiritual values that different religions were instituted at different periods in the history of the world. But we must not forget that one who carries the greatest potential to rise runs the greatest risk to fall and that it is difficult to rise

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* Professor, Department of Philosophy, University of Hawaii, Honolulu, Hawaii 96822 (U.S.A.)

and easy to fall. It is, no wonder therefore, that despite the best intentions of the founders of the traditional religions, man has more abused than used religions and has brought more distress and disgrace than happiness and honour to his race.

In fields other than religion, such as art, science and technology man certainly has made startling progress and has made great. strides in improving his social, political and economical conditions. He has explored far off lands and seas, rivers and mountains, planets and galaxies, but with all these achievements, he still remains unhappy, fearful and dissatisfied, and the world abounds in worry, anxiety and tension.

The reason for all this is that man while extensively exploring the outer world has neglected to explore his own inner self. While trying to control all worldly things he has shown little concern for knowing his own self. He is thus not at ease with his own self which is the very basis and source of his peace and happiness. The following Biblical remark is indeed very pertinent:

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"[4]

In his work, *The Present Crisis of Faith*, Radhakrishnan draws our attention to this imbalance and the lack of proper co-ordination between our inner and outer search. He observes: "Our predicament is due to the lack of adjustment of the human spirit to the startling developments in science and technology. ....The transition that we have to effect today if we are to survive, is a moral and spiritual revolution which should embrace the whole world."[5] "Only a moral and spiritual revolution in the name of human dignity can place man above the idols of economic production, technological organization, racial discrimination and national egotism."[6] According to him, what we need today is "a spiritual religion, that is universally valid, vital, clear-cut, one that has an understanding of the fresh sense of truth and the awakened social passion."[7]

One may ask here: what precisely is wrong with our existing religions? Certainly there is nothing wrong with the spiritual insight of their founders. All religions were initially founded for the same basic purpose of our inner awakening. Their spiritual core is undoubtedly the same. They all seek to direct our attention inward and reveal the inmost secret of our being. By unfolding our true nature they seek to bring us in tune with the ultimate Reality and its manifestation in the outer world. Thereby they intend to enable us to rise above our narrow-minded, selfish and superficial views of ourselves and the world and generate in us love and fellow-feeling for all. Thus they aim at bringing about true peace and bliss.

It is explicitly pointed out, for example, in the Kaṭhopaniṣad that the true purpose of religion is to turn our attention inward. It says: "The self-caused Being pierced the opening of the senses outward; therefore one looks outward and not within oneself. Some wise one, however, seeking immortality, turned his eye inward and witnessed the self."[8] The Biblical teaching that the kingdom of God is within us seeks to convey the same truth. Siddhartha Gautama had to delve deep within himself in order to attain enlightenment or Buddhahood. St. Augustine, pointing out the futility of outer search for God, remarks: "Behold Thou wert within and I abroad, and there I searched for Thee. Thou wert with me but I was not with Thee."[9] Clarifying the same points, Archbishop Ullathorne says: "Let it be plainly understood that we cannot return to God unless we enter first into ourselves. God is everywhere, but not everywhere to us. There is but one point in the universe where God communicates with us, and that is the center of our own soul. There He waits for us; there He meets us; there He speaks to us. To seek Him, therefore, we must enter into our own interior."[10] This is what Kierkegaard means when he says that truth is identical with subjectivity. Certainly he does not mean that truth is peculiar or private to the individual. The same message is sought to be conveyed by Whitehead when he remarks: "Religion is what the individual does with his own solitariness...and if you are never solitary, you are never religious."[11] Reitering the same view, Radhakrishnan says: "Though God is everywhere, he is found more easily in the soul. The inward light is never darkened and it enlightens with understanding the minds of those who turn to it....It is in solitude that we prepare the human candle for the divine flame."[12] He, therefore asserts in unmistakable terms: "The discipline of religion consists in turning inwards, deepening our awareness and developing a more meaningful attitude to life which frees us from bondage and hardening of the spirit."[13] It is only when this essential spirit of religion is neglected and one is lost instead in outer rituals that he is deflected from the true objective of religion. Radhakrishnan rightly observes: "Religious life belongs to the realm of inward spiritual revelation; when exteriorised it loses its authentic character."[14]

Although the founders of all great religions have laid stress on the inner quest as the essential objective of religion, some priests who came later and who were themselves unenlightened did not have the ability to help people go inside and attain the inner awakening. Hence they tended to externalize the true internal religion and began to give almost exclusive importance to outer rites and rituals, which clearly differ from one religion to another because of differences in languages, customs and manners as well as the social, historical and geographical character of the countries where these religions originated and developed. As means for conveying the essential truths of spirituality, people began to attach undue importance to specific names of God in different languages, to external places of worship contructed by men in different styles, and to various myths and parables mentioned in particular scriptures. The emphasis thus started shifting from the common core of spirituality to external formalism. The fault thus does not lie with the founders of religions, but with their later followers who rather than rising to the high level of the religious truth bring religions down to their own level, and mistake the outer bark for the inner essence of religion.

To the common man, putting on specific garbs and practicing certain rites and rituals are more important than deepening his inner awareness. Mere belief in a bygone Saint or prophet and faith in his religious books are considered enough for claiming to be an adherent of a religion. While showing respect to their own past Saints and religious books, people display hatred against others. Even the learned and the intellectual are seen engaged in religious wranglings and animosities.

This narrow-mindedness is like a parasite which feeds on religion and sucks its blood, with the result that the real spirit leaves it and only the skelton remains. Thus religion is turned into sectarianism, which becomes the usurper of religion. Religion, which was founded to purify and free the human soul, serves only to defile and imprison it.

Today we find that instead of inculcating the virtues of tolerance, forgiveness and service to fellow beings, people are becoming intolerant, selfish and bigoted. Instead of becoming lovers of wisdom, they have become false protectors of their faith. The situation of religion at present has indeed become lamentable. We can approach outstanding physicians and scientists belonging to different religions and countries with respect, but cannot approach Saints belonging to other countries and faiths with equal reverence, even though they are expert teachers of the science of the spirit. This we do, against the explicit teachings of those very Saints whom we profess to follow. All true sages preach equal reverence for all scriptures, faiths and Saints. It is said in the Holy Quran that a true lover of God shows respect to all prophets mentioned in the Quran as well as to those not mentioned therein. The Sikh scripture consists of the teachings of different Saints regardless of their race or religion, caste or clan. The Vedic seers exhibit their open-mindedness and catholicity with the declaration: "Let noble thoughts come to us from all sides."[15]

Despite the catholicity of the founders of religions and their emphasis on the deepening of our inner awareness, later priests and followers have laid stress on external observances and lifeless dogmas and have thus given rise to ill will and conflict between men, families, societies, countries, races and religions. One people or religion is thirsty for the blood of another.

Radhakrishnan is correct when he speaks of "the incredible corruption and degradation"[16] of religion and points out that it "has given its sanction to many forms of exploitation and violence."[17] He adds: "The vehemence with which religions were preached and the savagery with which they were enforced are some of the disgraces of human history."[18] "The fact that it has been possible for us to fall so easily into barbarism shows how frail our religious culture has been."[19] With tremendous developments in science and technology and enormously devastating weapons in the hands of modern man, it is all the more alarming today than ever before to let the divisive and intolerant religions go unchecked and unabated.

What then is the remedy for our religious narrowness and fanaticism? There seems to be the following four possible ways to deal with the problem: (i)to abolish religions altogether, (ii) to bring about a synthesis or fusion of all religions, (iii) to secure a peaceful co-existence among all religions and (iv) to evolve a universal religion. We shall briefly examine these alternatives and show which is the most effective way to solve the problem.

The marxian approach, which regards religion not only as insignificant but patently pernicious, is too extreme and drastic to merit serious consideration. To seek to abolish religion amounts to suggesting to kill a sick person instead of trying to find a cure for his sickness. Religion, in its true form, is extremely sublime and ennobling, and is meant for the highest purpose to which human beings can aspire. It is not religion *per se* which is to blame; rather, it is the externalization of religions and their exclusive claims to truth which give rise to differences, pride, fanaticism and strife. Moreover, "Religion" as Radhakrishnan points out "is native to the human mind, integral to human nature itself."[20] Religious consciousness, in a more or less developed form, is found to be the common possession of the human race. Besides, to curb and supress the basic religious aspiration of man will militate against the most cherished objective of human freedom of thought, expression and practice.

As regards the second alternative of trying to bring about a fusion of all religions, it is simply impossible to synthesise all religions with their many divergent dogmas and rituals. If an attempt is made to evolve a syncretic religion by incorporating into it only the essential teachings of all religions, it would be an unrealistic and impractical task, for what is claimed as essential and vital by one religious tradition is considered irrelevant and extraneous by another. With people having different traditions, tastes, temperaments and modes of thinking, it is difficult to agree on what should be accepted and what should be rejected. It is probably in view of this impracticality that Radhakrishnan remarks: "The world is seeking not so much a fusion of religions as a fellowship of religions, based on the realisation of the foundational character of man's religious experience."[21]

The third alternative is to bring about a mutual understanding to refrain from interfering with others' religions and to maintain a peaceful co-existence. This certainly is a step forward towards avoidance of conflict and preservation of the *status quo*. But self-restraint and tolerance being only elementary requirements for the avoidance of conflict, these cannot by themselves constitute a sufficient basis for preserving and promoting lasting world peace. As long as the deep-rooted causes of tension and strife, namely, ignorance, selfishness, narrow mindedness and exclusive claim to religious truth remain intact, tension will continue to exist and the precariously maintained peace can be distrubed at the slightest provocation. That is why Radhakrishnan remarks: "Co-existence is the first step"[22] and we must make efforts to "obtain a world wisdom worthy of our time and place."[23]

Tremendous advancements in the fields of science and technology have shrunk the distance among people and we find ourselves in a small world. According to Radhakrishnan, "We live in a world which is neither Eastern nor Western, where everyone of us is the heir of all civilization... The new world society requires a new world outlook based on respect for and understanding of other cultural traditions."[24] "In the new society we need a new universal religion....Religions need to be rid of their irrationality, reactionary social character and of provincialism."[25] "To neglect the spiritual unity of the world and underline the religious diversity would be philosophically unjustifiable, morally indefensible and socially dangerous."[26] "If religion is to become an effective force in human affairs, if it is to serve as the basis for the new world order, it must become more inward andmore universal, a flame with cleanses our inward being and so cleanses the world."[27] Takingcognisanceof the throat-cutting competitions in the economical and political arenas and disastrous race and rivalries in the building up of nuclear arms, he remarks: "There are many ways to mass suicide but only one way to human survival. It is the road to faith which inspires us with the strong hope of things to come."[28] Thus Radhakrishnan opts for the fourth alternative and makes a clarion call to bring about a moral and spiritual revolution by trying to evolve the universal religion of the spirit.

Radhakrishnan's position will stand vindicated if it can be shown that there indeed is a way to restore the essential inwardness of religion and to ensure the avoidance of its externalization which is largely the cause of dogmatism, strife and fanaticism. It has already been pointed out that religious consciousness is native to the human mind. What needs to be shown further is that there is an effective way to unfold this universally common potential of man while safeguarding at the same time against its possible abuse.

Since human beings are fundamentally alike, it should be possible to find a way to avoid diversity of opinions and to reach a commonly acceptable position in matters of religion. We know that in the cases of sense-experiences and scientific investigations, there are fairly precise ways to discriminate between what are veridical and what are deceptive and to arrive at the universally acceptable truth. Likewise in the case of religious experiences too, we may be able to find dependable grounds to determine universally acceptable truth. In modern times scientific investigation has had the most wonderful triumphs in the way of settling differences of opinion. By applying the same scientific method to religion, we may hope to overcome the difficulties of diverse religious view and reach unanimity in our quest for inner spiritual truth. This may not be something unusual or incredible. Mystics of all places and times have already paved our way and have exhibited remarkable similarity in their religious experiences. To introduce scientific method to our religious quest, therefore, seems to be the only answer to solve the problem produced by religious diversity.

An individual may follow any religion he likes, but he can freely undertake the inner spiritual quest. This inner quest is indeed the crux of the true religious discipline by which alone one can realize what is called inner awakening or enlightenment. In order to realize this enlightenment, he has to enter the laboratory of his body in the same manner as a student of science enters his laboratory. The student of science shuts the outer door so as to exclude noise and avoid distraction. All the instruments, which have been cleaned, are placed on the table. The science teacher stands by him and the student carries out the experiment according to the teacher's instructions. With his concerted effort and dedicated pursuit, the student succeeds, though perhaps not with the first attempt. In the same way, the one engaged in the inner quest has to enter within his body. This "going within" means gathering the attention at the inner center of the body. One has to purify his body, senses and the mind by freeing them of all ignoble emotions and passions and then fix his attention one-pointedly within by withdrawing it from the outside world. Thus, with sustained effort and didicated practice under the guidance of his spiritual mentor, he will be able to obtain the inner awakening and realize the much cherished objective of his religious quest. It is in relation to this very attainment that the Buddha observes: "It is to be inwardly realized by the wise" (paccattaṃ veditabbo vinnūhī, M.I. 37) and Jesus Christ declares that "the kingdom of God is within you" (S. Luke X.21).

In order to determine whether such inner experiences are veridical or not we must have some criteria analogous to what we have in cases of sense experiences and scentific search. We know that the reports of religious experiences of many mystics of different places, times and traditions, notwithstanding some minor variations related to conventional use of terms and concepts, exhibit remarkable identity. This may be said to correspond to verification by other observers and scientists in cases of sense experiences and scientific investigation. The high moral and intellectual integrity of mystics corresponds to the sound mindedness of observers and the keenness of scientists. The benevolent results of religious experiences, as reflected in mystics', lives, such as love, compassion, tenderness and exceptional capacity to endure sorrows, hardships and persecution correspond to the ability of the veridical sense-experiences or the scientific theories to explain some other facts logically related to them.

The generally observed phenomenon that the native religious consciousness remains undeveloped in the cases of most persons and blossoms fully only in the life of a few cannot be used as an argument against the veridical character of religious experience, for the same holds true for artistic and scientific experience too. In order to have any experience, certain requirements have to be fulfilled. Those who do not fulfil the requirements cannot demand and expect to have that experience. But just as in reliance on the competence of a scientist, we accept his finding and act in accordance with his scientific theory, so also in reliance on the competence of a mystic, we can accept his religious verdict and shape our life in accordance with it. The religious opinions of the unreligious cannot be considered any more valuable than the scientific opinions of the unscientific.

What is recommended here is what Bergson calls "open religion" which is equally open to all for verification, as against the "closed religion" which is to be accepted dogmatically on mere faith.

The feeling of universal brotherhood for the entire fellow-beings, which all mystics commonly exhibit and which is only a natural corollary of universal fatherhood or our common source of origin, is an important characteristic of the true religion which distinguishes it from the false ones. This feeling of universal love and friendliness may be regarded as an important safeguard against the pitfall and deception of sectarian religions. Lack of love and compassion for or hatred and animosity against other human beings in the name of religion must be taken, therefore, as a sure sign of irreligiousness.

Since the true religion has nothing to do with external rites and rituals, the followers of different historical religions may continue to observe their external practices, as long as these practices do not come in conflict with the essential religious principle of love and compassion. With the advancement in the practice of the inner spiritual discipline, they will themselves come to realize the hollowness and insignificance of their external practices. Radhakrishnan is right when he remarks: "The diversity in the traditional formulation tends to diminish as we climbs up the scale of spiritual perfection."29 He confidently adds: "The barriers dividing men will break down and reunion and intergration of all...will be established...That day we shall cease to set forth God dogmatically or dispute about his nature but leave each man to worship God in the sanctuary of his heart, to feel after him and to possess him."[30] This is how, according to Radhakrishnan, the universal religion of the spirit will bring about harmony and unity among humankind.

It may be noted here that, according to Radhakrishnan, the road to salvation is through incessant toil both for one's inner awakening as well as for the service of the world. Even truly liberated beings are supposed to devote themselves both to inner contemplation as well as to social welfare. As Radhakrishnan puts it : "these liberated souls, who are the vehicles of divine life, have also two sides: the contemplative and the active."[31] "True religion has elements in it of withdrawal from the world and of return to it"[32]

In light of above analysis, we find that Radhakrishnan is right in asserting that this religion "is not irrational or unscientific, is not escapist or a-social. Its acceptance will solve many of our desperate problems and will bring about peace to men of good will."[33] In his highly optimistic mood, however, Radhakrishnan declares that this universal religion of the spirit is already in the offing "and will soon be a realised fact."[34] But he provides very little evidence to support his optimism. What we generally find in the world is that most of the people from their early childhood are raised in a certain religious tradition and before they attain maturity and develop ability for critical thinking, their mind is already deeply coloured by certain religious beliefs. They are prone to cling tenaciously to such beliefs which tend to shape their very mode of thinking. This is what Charles Peirce calls the fixation of belief "by tenacity."[35] Only a deep inner spiritual experience can slowly and gradually bring about a catharsis of such firmly fixed beliefs and only a rare few daring ones are likely to dedicate themselves to such a serious pursuit. This is one of the reasons why people are generally more dogmatic than critical in religious matters. It seems, therefore, unlikely that Radhakrishnan's prediction for the universal religion will be realized in the near future. It may be only his pious hope, but certainly not a well-indicated probability for the near future. An extremely laudable objective, as it is, it cannot be actualized without a prolonged, serious and dedicated pursuit by some spiritually advanced and well-meaning persons of resolute will.

Notwithstanding his over optimism, Radhakrishnan has undoubtedly shown great insight in uncovering the essential core of religion and in diagnosing the maladies of traditional religions. In trying to find remedy for these maladies also, he has pointed in the right direction. Only the spiritual experience obtained through scientific method can truly unify humankind which is severely divided due to diverse religious dogmas. Scientific and technological knowledge also, when co-ordinated with moral values and spiritual wisdom, will revert from its present disastrous course. It, therefore, behooves us to consider Radhakrishnan's suggestions seriously and work assiduously to achieve the much cherished religious unity.

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THE CONCEPT OF UNIVERSAL RELIGION AND THE SPIRITUAL HUMANISM OF RADHAKRISHNAN.

SONAL K. AMIN*

Gandhiji is relevant to mankind for his belief in Truth and Non-violence; Nehruji for his doctrine of Panchsheel to solve international conflicts. Radhakrishnan will always be remembered for his concept of Universal Religion and Spiritual Humanism whereby all human conflicts will end--internal as well as external; and the entire cosmos will manifest Sat, Cit and Ānanda. A true brotherhood of divine beings in a divine universe.

Commenting upon the plight of modern society, Radhakrishnan says:

"We have a world of rationalistic prophets, of selfish individualists of a monstrous economic system compounded out of industrialism and capitalism, of vast technical achievements and external conquests, of continual craving for creative comforts and love of luxury, of unbridled and endless covetousness in public life, of dictatorship of blood and brutality, anxious to make the world a shamble, dripping with human blood, of atheism and disdain for the soul, a world in which nothing is certain and men have lost assurance."[1]

In his *An Idealistic View of Life*, Radhakrishnan examines the various substitutes for religion and finds them all wanting--Naturalistic Atheism, Agnosticism, Scepticism, Humanism, Pragmatism, Modernism and Authoritarianism. An exclusive religion is not an answer either. It will further divide humanity and lead to conflict. The Semitic religions-Judaism, Christianity and Islam are exclusive religions.

The Jews first invented the myth that only one religion could be true. As they, however, conceived themselves to be the 'Chosen People' they did not feel a mission to convert the whole world."[2] Judaism is therefore exclusive but not missionary. Christianity, on the other hand is both exclusive and missionary. "Christian religion inherited the Semitic creed of the 'Jealous God' in the view of Christ as 'the only begotten son of God' and so could not brook any rival near the throne"[3]. Regarding Islam, Radhakrishnan says, that it is "the creation of a single mind and is expressed in a single sentence. There is one God and Mohammed is his

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* 'KINAL', 7/11, University Road, Jabalpur (M.P.)-482001

prophet"[4]. It aimed at world domination. It's motto was conversion or subjugation'. As opposed to this "Hinduism takes its stand on a life of spirit and affirms that the theological expressions of religious experience are bound to be varied."[5] Hinduism provides a model for universal religion. The central theme of Hinduism is 'Ekam sat viprāḥ bahudhā vadanti'-the one truth is manifested as many, or as Radhakrishnan puts it "all the paths of ascent lead to the same mountain top"[6].

Today man wants a religion which is dynamic, open, free and spiritual. "we are waiting for a vital religion, a live philosophy, which will construct the basis of conviction and devise a scheme of life which men can follow with self-respect and creative joy"[7]. Radhakrishnan believes in the plurality of religions. The core of all religions is the same. Plurality is only external. "It is misleading to speak of different religions. we have different religious traditions which can be used for correction and enrichment. The traditions do not create the truth but clothe it in language and symbol for the help of those who do not see it themselves"[8]. A true understanding of religion leads to a deeper absorption of the truth of one's own religion. It is not "fusion" of all religions but a "fellowship".

This fellowship is possible because all human beings irrespective of country, caste, creed or sex are basically Spirits. Defining this spirit in man, Radhakrishnan says "it is not the physical body or the vital organism, the mind or the will, but something which underlines them all and sustains them. It is the basis and the background of our being the universality that cannot be reduced to this or that formula"[9]. This Spiritual element is unitive and universal. Its intuitive realization or Jnāna or Vidyā alone can bring about love and universal brotherhood in every one. This is the spiritual humanism of Radhakrishnan. Its doors are open to the entire human race, paving the way for a universal human culture which combines and assimilates the best of the orient and the occident, a broad all inclusive creed which is trully relevant in this nuclear age.

Radhakrishnan has all praise for Humanism but he is against Humanism as being a substitute for religion. People like the agnostics, rationalists, socialists and the sceptics, who find no solace in religion turn to humanism. Humanism aims at the social and economic wellbeing of man and a development of his personality and conscience. It aims at human values like fraternity, selflessness, courage, and discipline. It advocates inner discipline and a middle path which avoids self-indulgence on the one hand and excessive asceticism on the other. Radhakrishnan praises the revolt of humanism against ecclesiastical religion, with its dogmas, creeds, ritualism and superstition. He also commends its revolt against mechanisation and industrialization of society where man is treated like a cog bereft of his dignity. But man is not merely a social being. He cannot "live on bread alone". Plato and Aristotle, the founders of humanism in the West, were aware of the fact that material gains and prosperity cannot satisfy the human soul. He is a spirit who wants transfiguration into the Divine. Religion alone can satisfy this spiritual need of man. It is by religion that he can ascent to a divine life and be at peace with himself. Humanism limits man to his finite existence and looks upon this world as an end all. Man basically is a denizen of another world. His roots are elsewhere.

In Ethics, humanism recommends the 'golden mean', but that is a very vague principle and cannot serve as a moral guide. Radhakrishnan queries, what is the middle path between violence and nonviolence?The difference between right and wrong is not quantitative but qualitative. Virtue is not mere balancing but it is the spirit in man that discerns the virtuous and the spiritual personality has this insight. Religious men are ever ready to sacrifice their lives at the altar of truth. A humanist can never do so. "The saints invariably over-step the boundaries...Socrates and Christ over-stepped the boundaries...All this is possible only if we do not sacrifice the mystical to the moral."[10] True morality requires a firm deep faith in the immortality of the soul and a deep conviction in the goodness of God. "Humanism lacks that indefinable touch, that elan of religion which alone can produce that majestic faith whose creativity is inexhaustible, whose hope is deathless, and whose adventures are magnificent."[11] A humanist cannot face death, unjust suffering and pain of despair. For that, a deep religious conviction is needed. Social reform, love of mankind is a necessary part of religion but they cannot be equated, Religion is much more.

We can divide the interpreters of Hinduism into the Ṛṣis and seers, the Bhaktas and in the third category we would like to place people like Radhakrishnan who show great wisdom and erudition. Radhakrishnan is the most distinguished academic interpreter of Hinduism. It was he who gave a deep and concise interpretation of Hinduism to the west and showed the western mind a glimpse of the integrative framework of Indian philosophy and Hinduism in a rational and scientific manner.

Radhakrishnan's schooling forced him to thoroughly examine his Hindu beliefs. It was something akin to Hume waking Kant from his dogmatic slumber. Radhakrishnan writes in his Essay that going to a

Christian Missionary School was both enlightening and a deeply charring experience. He continues "by their (teachers) criticism of Indian thought they disturbed my faith and shook the traditional props on which I leaned"[12]. This criticism had a salubrious effect on the philosophy and religion of Radhakrishnan.

For Radhakrishnan, religion in essence is a living contact with the ultimate Reality. It is an apprehension of something which is over and above the individual. Religious experiences though similar to scientific and artistic insights are unique and autonomous.

Radhakrishnan's spiritual idealism is based on the mystic experiences of seers, and his own. For Radhakrishnan, philosophy is not based on speculation or theology but it must have the seal of experience. He says "for my thinking had another source and proceeded from my own experience which is not quite the same as what is acquired by mere study and reading. It is born of spiritual experience rather than deduced from logically ascertained premises"[13]. These Spiritual experiences are rationally assimilated and explained by Radhakrishnan. It is intuition which can lead to mystic experience, as it is direct and immediate perception. Radhakrishnan writes, "strictly speaking logical knowledge is non-knowledge, avidyā, valid only till intuition arises. Intuition is experienced when we break down the shell of our private, egoistic existence, and get back to the primeval Spirit in us from which our intellect and our senses are derived"[14]. Again he says " intuitive knowledge is not nonrational, it is not non-conceptual. It is rational intuition in which both immediacy and mediacy are comprehended"[15]. Intellect is one and continuous with intuition which is supra-rational.

In his philosophy, Radhakrishnan reconciles the Advaita Vedānta of Śaṅkara with the ViŚiṣṭādvaita of Rāmānuja. A philosophy in which both jnana and Bhakti are important, in which Brahman and God both are real. The former being transcendent and the latter immanent. The Absolute has infinite possibilities and this world and God are one of them. When the entire creation becomes divine this world comes to an end. God is then absorbed in the Absolute.

Radhakrishnan believes in the KoŚa Theory of the the Upaniṣads in which the aim of creation is the manifestation of ānanda or God. The five KoŚa's are matter (anna), life (prāṇa), perceptual consciousness (manas), self consciousness (Vijnāna) and bliss (ānanda).

The full realization of the spirit or salvation is not possible in man until saccidānanda is manifested in the cosmos. A divine individual can emerge only in a divine cosmos. If the world remains evil and imperfect there can be no emergence of divine personality. "In a true sense the ideal individual and the perfect community arise together".[16]

A liberated man is always altruistic. He is for ever engaged in transforming the fallen mankind. Compassion and love are the hallmarks of such a one. He suffer martyrdom for the love of humanity and for the fulfilment of the divine task. The humanistic aspect is very strong in Radhakrishnan's philosophy. In his *'The Hindu View of life.*" he gives the example of Buddha who turned away from his own liberation and took the vow of never crossing over till a single being remained subject to sorrow and suffering, "Religion may start with the individual but it must end in fellowship"[17].Mokṣa, far from being antagonistic to social well being is not only conducive to it, but it forms its very basis.

Radhakrishnan is an optimist. He forsees redemption and a life divine for the entire human race. "All individuals are destined to gain life eternal, for, as a Hindu text says, we are children of immortality (Amṛtasya putrāḥ)"[18].

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S. RADHAKRISHNAN ON CONFLICT OF RELIGIONS: THE HINDU ATTITUDE

REWATI RAMAN PANDEY*

Every religion in its mystical form does claim the realisation of the ultimate Reality. The mystics of the East as well as the West whether Hindu or Muslim, Christian or Buddhist belong to one brotherhood. Radhakrishnan quotes here Miss Evelin Underhill: Though mystical theologies of the East and West differ widely--though the ideal of life which they hold out to the soul differ too--yet in the experience of the saint this conflict is seen to be transcended. When the love of God is reached, divergencies become impossible, for the soul has passed beyond the sphere of the manifold and is immersed in the one Reality.[1] So far as the religious experience is concerned, whether it is St. Paul or Saint John, Plotinus or Śaṁkara they have no difference. Again Radhakrishnan quotes Miss Underhill:' that there is any wide difference between the Brahmin, the Sufi or the Christian mystics at their best.'[2] In endorsing this position he again quotes a hostile critic of mysticism Hermann, the German theologian. Regarding Christiam mystics he remarks:' Whenever the religious feeling in them soars to its highest flights, then they are torn loose from Christ and float away in precisely the same realm with the non-Christian mystics of all ages.'[3] Again he refers Augustine to maintain his standpoint:' Augustine wrote a work of fifteen books on Trinity, yet when he stood with his mother at the window of the house at Ostia and sought to express the profound sense he felt of being in the grasp of God, he spoke not of the Trinity, but of the one God in whose presence the soul is lifted above itself and above all words and signs'.[4]

A true seer is gifted with a universality of outlook. It does not matter whether he is sitting under the shadow of a temple or a mosque or a church. If so why is there so much conflict among the religions of the world? As intellectual representations of the religious mystery are relative and symbolic a Plato would say, our accounts of God and likely stories, but all the same legendary. Not one of them is full and final. We are, maintains Radhakrishnan, like children on the sea-shore trying to fill our shells with water from the sea. While we cannot exhaust the water of the deep sea by means of our shells, every drop that we attempt to gather into our tiny shell is part of the authentic waters. Our intellectual representations differ simply because they bring out different facets of one central reality. From the Ṛṣis or seers of the Upaniṣads down to Tagore and Gandhi the Hindu has acknowledged that truth wears vestures of many colours, speaks in strange tongues.[5] To testify this position he quotes Boehme:' Consider the birds in our forests, they praise God each in his own way, in diverse tones and fashions. Think you God is vexed by this diversity and desires to silence discordant voices?[6] Again he quotes a Sufi utterance to strengthen this position translated by Professor Browne of Cambridge :

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* Professor, Department of Philosophy, Banaras Hindu University, Varanasi

Breaker or flagon, or bowl or jar,
Clumsy or slender, coarse or fine;
However the potter may make or mar,
All were made to contain the wine:
Should we seek this one or that one shun
When the wine which gives them their worth is one?[7]

Thus Radhakrishnan maintains that the above-mentioned truth is well illustrated in Hinduism. It is not a fanatic creed but a comprehensive and generous faith. It assimilated hundreds of aboriginal gods and others which originated outside the Aryan tradition and accepted them, worshipped them with the same depth and concentration with which it worships its traditional deities. Hinduism treats every creed as one independent path to realise the ultimate Reality. A path is a path, it may be short or lengthy, straight or zigzag but because it is a path for God-realisation, it deserves respect. The ultimate Reality behind Viṣṇu or Śiva or Śakti is one and the same. There is really one God whether the worshipper is a Hindu or a Muslim or a Christian. Lord Kṛṣṇa owns in the *Bhagavadgītā* not only the oppressed classes, women and śūdras, but even those of unclean descent (pāpayonayaḥ). Radhakrishnan justifying his position writes: The gods of the *Ṛg Veda* and the ghosts of the *Atharva Veda* melted and coalesced under the powerful solvent of philosophy into the one supreme reality which, according to the qualities with which our imagination invests it, goes by this name or that'.[8]

The Hindu Epics testify the fact of assimilation of new tribes with their gods into the old family circle. The clash of cults or the contact of cultures does not necessarily result into total elimination of some one and the complete domination of the other one. In true contact there is exchange and interchange of elements. The novelty of the foreign or new culture is added with a new significance into the old and native culture. To testify this fact Radhakrishnan writes: Many tribes and races had mystic animals, and when the tribes entered the Hindu society the animals which followed them were made vehicles and companions of gods. One of them is mounted on the peacock, another on the swan, a third is carried by the bull, and a fourth by the goat. The enlistment of Hanumāna, the monkey-general, in the service of Rāma signifies the meeting point of early nature worship and later theism. The dancing of Kṛṣṇa on Kāliyās head represents the subordination, if not the displacement of serpent worship. Rāmas breaking of the bow of Śiva signifies the conflict between the Vedic ideal and the cult of Śiva, who soon became the god of south (Dakṣiṇāmūrti).[9]

A very common assumption among most people is the notion that the Aryans came to India from the central Asia and invaded the aboriginal tribe-Dravidians and thus the Dravidian cult is over-dominated by the Aryan cult. I do not involve myself in the controversy of whether the Aryans came here from outside or; they are the permanent inhabitants of this very land and it is the fiction of the British historians who have mostly twisted the historical facts to justify their imperialism. But it is totally false that it were only the Aryans who were the superior force. There were occasions when the Aryans yielded to the non-Aryans. This fact, Radhakrishnan illustrates by giving concrete instances from the Hindu Epics: 'The Epics relate the manner in which the different non-Aryan gods asserted their supremacy over the Aryan ones. Kṛṣṇas struggle with Indra, the prince of the Vedic gods, is one instance. The rise of the cult of Śiva is another. When Dakṣa, the protagonist of the sacrificial cult, concieves a violent feud against Śiva, there is disaffection in his own home, for his daughter Sati, who has become the embodiment of womanly piety and devotion, has developed an ardent love for Śiva.'[10]

To-day, as a matter of fact we do not have pure Vedic culture. The pure Vedic culture has been transformed in the Epics into the Hindu culture through the influence of the Dravidians The Aryan concept of home-sacrifice has been replaced by the Dravidian concept of pūjā-worship. Radhakrishnan maintains: 'Image worship which was a striking feature of the Dravidian faith was accepted by the Aryans. The ideals of vegetarianism and non-violence ahimsā developed. The Vedic tradition was dominated by the Āgamic, and to-day the Hindu culture shows the influence of Āgamas, the sacred scriptures of the Jainas, as much as that of the Vedas. The Aryan and the Dravidians do not exist side by side in

Hinduism, but are worked up into a distinctive cultural pattern which is more an emergent than a resultant.'[11]

The Hindu attitude towards other religious cults has been very generous and accommodating. Each cult has a big historic tradition. Why should any cult, however primitive and savage it may appear, leave its tradition? It is the tradition which gives strength and living force for its survival. The Hindu mind knew the psychology of other religious cults. They could be assimilated into the Aryan traditional religious cult only if the historic traditions of other cults were given due respects. Radhakrishnan writes:'The Hindu took up the gods of even the savage and the uncivilised and set them on equal thrones to his own.'[12]

The Hindu outlook towards religious reform is to change the mind of an individual not by force and threats but by suggestion and persuation. It must come from within and not from without. Radhakrishan gives a beautiful illustration in this regard: 'To take an example from early Sanskrit literature, it is claear that Kālī in her various shapes is a non-Aryan goddess. But she was gradually identified with the supreme Godhead. Similarly Kṛṣna occupies the highest Godhead in the Bhagavadgītā whatever his past origin may have been.'[13]

In the Hindu tradition every individual has full freedom to choose his own favourite God, Iṣtadevatā. Every God accepted by Hinduism is ultimately identified with the central and supreme Reality which is the very inner self of every individual. Radhakrishnan is very emphatic on this point: Brahmā, Viṣṇu, Śiva, Kṛṣṇa, Kālī, Buddha and other historical names are used indiscriminately for the Absolute Reality.'[14] The adherence to the Advaitic Metaphysics and the spirit of generosity and accommodation of other religious cults qualify Hinduism as a universal religion. It was through this spirit that it could realise its meaning of being the Sanātana Dharma. The Hindu and the Buddhist rulers of India respected all religious cults without any discrimination, that is why the persecuted and the refugees of all great religions found shelter in India. The Jews, the Christians, the Parsees were allowed absolute freedom to live and develop their respective faiths on their own lines. It is only in India that Hindu kings have constructed Muslim mosques and Christian churches side by side with their Hindu temples. More recently It is only India which gave shelter to millions of Tibetan refugees and they are living with their Buddhist faith with absolute freedom. There is no exaggeration in saying that Sarnath in Varanasi has almost the resemblance of mini Lhasa. China invaded India and captured a good deal of Indian territory and became one of the chief enemies of India simply because we allowed and gave shelter to Dalailama, the ruler of Tibet with his millions of followers. His Holiness Dalai Lama has been awarded Nobel Peace prize of the last year and has been universally recognised as the messenger of world-peace. We shall fight unto the last for the legitimate right of Tibetans over their sacred land, Tibet. Human aspirations of millions and millions of people cannot be silenced for long. To-day there is no Berlin wall. Gorbachov has created revolution among the communist countries of the eastern Europe. Most of them have thrown out communist Governments and have adopted democratic goverments and the rest are fighting for their emancipation.

For the first time our universities have started the study of Comparative Philosophy and Comparative Religion. Radhakrishnan writes 'The study of comparative religion is developing a fairer attitude to other religions. It is impressing on us the fundamental unity of all religions by pointing out that the genius of the people, the spirit of the age and the need of the hour determine the emphasis in each religion. [15] We are learning to think clearly about the inter-relations of religions.'We have enough religion to hate one another but not enough to love one another.'[16]

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MAN AND RELIGION : AN APPRAISAL OF DR. S. RADHAKRISHNAN'S THOUGHT

D.A. GANGA DHAR*

May we say that due to the fierce advancement in the physical sciences, religio-philosophical thought of the West had retreated into narrow sectarian grooves towards the end of the last century? The organized religions were meant only to save their properties rather than to save the 'Souls of Peace'. The scientific growth of the 19th Century brought to men of that age a materialistic and a mechanistic philosophy of life so that they started to disbelieve God and the thing whatever was called spiritual. Man thought of the universe as a vast machine, the mind was understood as a function of matter, Religio-philosophical thinking was under the grip of scientism and its aggresive positivism. This attitude had penetrated into the minds of the intellectuals of this century also. To them religion became useless and mere dogmatism. They attached their interest more in the 'Heaven' prepared in the laboratories rather than the promise offered by religion.

But no body can deny the truth that the Indian Soil has been all along spiritual in its essence. It has given births to many souls who preserved the essence of spirituality. To enlighten us, we may remember with pride the names like Swami Vivekananda, Mahatma Gandhi, Ravindra Nath Tagore, Pt. Madan Mohan Malaviya, Dr. S. Radhakrishnan and many others. In the encircling materialism of 19th Century these souls lit the light of ancient wisdom by their thoughts and deeds. They took the responsibility of carrying the message of India's spirituality to the world. Dr. S. Radhakrishnan's brilliant lectures on the religion and philosophy of India made the West aware of the depth of its wisdom. He was not merely interpreting the Indian heritage in Verbatum, but he was reshaping and remodelling the thought of India by giving a new approach and comparing them with the Western scholarship.

With this background in my mind I may now deal with an appraisal of the view of man and religion according to Dr. S. Radhakrishnan. To begin with let us ask the question : What is man? This is not a simple question, that is why Jose Ferrater Mora remarks that 'it is not a question but a whole universe of questions![1] This question is known to us by our ancient literature viz. Upaniṣads, Hebrew Psalms etc. The Upaniṣads ask to know Ātman (Ātmānam Viddhi), Hebrew Psalms ask "Ah, what is man that you should spare a thought for him, the son of man that you should care for him."[2] Socrates an ancient greek thinker approved 'know thyself' and Alexander Pope expressed his opinion by saying

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* Reader, Department of Philosophy, Banaras Hindu University, Varanasi

> "Know then thyself, presume not god to scan,
> The proper study of mankind is Man."[3]

But why do we ask such questions? I think, only because for centuries there was a point of dispute: what is it that constitutes the essence of man? To answer this question this paper presents a valuable thought conceptualised by Dr. S. Radhakrishnan. He begins the opening chapter of his learned book-*Eastern Religions and Western Thought* by raising the question about the question about the unborn soul. "There is a region beyond the body and the intellect, one in which the human spirit finds its expression in aspiration, not in formulas, a region where Plato enters when he frames his myths. It is called the soul of a being the determining principle of body and mind."[4] Here Dr. Radhakrishnan brings out the concept of Spirit in man which he has elaborated in his celebrated book *An Idealist View of Life.*

But it may be maintained that Radhakrishnan is fully aware of the complex problem of the relationship between the body and the spirit. If we look at the thoughts of Classical Hinduism, we find that it stressed on the body or flesh as the prison house of the spirit. It has to be disciplined and regulated so that the spirti may soar to the heights of freedom. Radhakrishnan departs from this ancient view. To him man is essentially spiritual. But he finds that one cannot ignore the fact that he is, at the same time, a part of nature and world. "Man is a complex, multidimensional being including within him different elements of matter, life, consciousness, intelligence and divine spirit. Thus Dr. Radhakrishnan emphasises on the integral unity of man's personality. He is of the opinion that the body is 'the temple of the holy spirit', it is *dharma sādhanam*, the instrument to perform one's rightful duties. At this juncture he takes up an opportunity to place value to the body interpreting the traditional notion of rebirth. He points out that: The body is a necessity for the soul. A system which believes in rebirth cannot despise bodily life, for every soul has need of it. Personal life is not to be repressed in order to gain the end of religion. It is to be recreated and purified in the light of the higher truth. He in whom the spark of spirit glows grows into a new man......[5]

Dr. Radhakrishnan is fully aware of the true status of man which underlies not in his physical nature but in his spiritual consciousness. Regarding the nature of true self, he admits that "while our bodily organization undergoes changes, while our thoughts gather like clouds in the sky and disperse again, the self is never lost. Its nature is never affected by ordinary happenings...It is the one thing that remains constant and unchanged in the incessant and multiform activity of the universe, in the slow changes of the organism, in the flux of sensation, in dissipation of ideas, the fading of memories."[6] Dr. Radhakrishnan, at this point, seems to be highly influenced by the Upaniṣadic notion of Self where it is clearly mentioned that it is through the light of the self that he sits, goes out, works and returns.[7] But nothing on the side of object can touch the subject. Dr. Radhakrishnan uses the term Subject for the self. Here we may remember another contemporary Indian thinker Prof. K. C. Bhattacharya who has also used the term 'Subject' for 'Self'. Let me point out, in brief, Radhakrishnan's view on the self as Subject. He distinguished the self as an organised whole from the self as subject. According to him "the former is the problem for psychology the latter for metaphysics. In all experiences we have the duality between the subject experiencing and the object experienced.[8] Further he analyses that the true self or subject is not an object which we can find in knowledge for it is the very condition of knowledge. It is different from all objects, the body, the senses, the empirical self itself. We cannot make the subject the property of any substance, or the effect of any cause, for it is the basis of all such relations. It is not the empirical self but the reality without which there would be no such thing as an empirical self.[9] By this we find that Radhakrishnan is drawing a distinction between the real self that is transcendental self or Ātman and the empirical self or Jīvātman. That is how he maintains that the empirical self may be denoted by the word 'Māyā'.

It would not be out of place if I mention, in brief Radhakrishnan's notion of the concept 'Māyā'. He clarifies that "Māyā is a term employed also to indicate the tendency to identify ourself with our apparent selves and become exiled from our spiritual consciousness with its maximum of clarity and certainty."[10] Further he expresses his view that "the doctrine of Māyā tells us that we fall away from our authentic being if we are lost in the world of empirical objects and earthly desires turning our back on the reality, which gives them value. They are so alluring that they provoke ardent desires, but they cannot satisfy the inner being, and in the world outside they break forth into frantic disorder. This does not mean that we have to neglect worldly welfare."[11] Thus we find that Radhakrishn admits the nature of true self as spiritual but at the same time he also fin that the empirical self is significant for other purposes of human life.

Dr. Radhakrishnan believes that our empirical life is found in th process of our spiritual life. According to him "The relationship of our li to the larger spiritual world betrays itself even in the waking consciousn through our intellectual ideals, our moral aspirations, our cravings f beauty, and our longing for perfection. Behind our conscious self is o secret being without which the superficial consciousness cannot exist o act. Consciousness in us is partly manifest and partly hidden. We ca enlarge the waking part of it by bringing into play ranges of our bein which are now hidden. It is our duty to become aware of ourselves a spiritual beings instead of falsely identifying ourselves with the body, li or mind, while we start with the immediate and the actual, or limited sel consciousness, we can constantly increase and enrich it, gathering into i all that we can realize of the seen and the unseen, of the world around u and above us. This is the goal of man. His evolution is a constant self transcending untill he reaches his potential and ultimate nature which th appearances of life conceal and inadequately express."[12] This view of D Radhakrishnan makes us to learn that he very clearly admits that ma though belongs to nature, yet he has his root in the invisible and intangib world. But how to know this world? He says that only through symbo and metaphors, we can speak of it. Thus he feels that human life is continuous process. He expresses his views that "the uniqueness of ma among all the product of nature lies in this, that in him nature seeks t exceed itself consciously, no longer by an automatic or unconscio activity, but by a mental and spiritual effort. Man is not a plant or a animal, but a thinking and spiritual being set to shape his nature for high purposes. He seeks to establish order and harmony among the differe parts of his nature and strives after an integrated life."[13]

But the question arises: How could such life be restored? On what this life based? To this Dr. Radhakrishnan firmly replies that it is religi that saves life and humanity. "Religions attempt to satisfy this fundamen need of man by giving him a faith and a way of life, a creed and community, and thus restore the broken relationship between him and t spiritual world above and the human world around."[14] But at this poi Dr. Radhakrishnan also makes us aware that the different religions of t world, by their superficial beliefs have distorted the human fai "Religions, by propagating illusions such as the fear of hell, damnatio and arrogant assumptions of inviolable authority and exclusive monopolies of the divine word and politics, by intoxicating whole people with dreams of their messianic missions, by engendering in them false memories, by keeping the old wounds open, by developing in them megalomania or persecution complex, destroy the sense of oneness with the world and divide humanity into narrow groups which are vain and ambitious, bitter and intolerant. By getting mixed up with politics, religion becomes degraded into a species of materialism."[15] So in a sense Dr. Radhakrishnan finds that the enemy of religion is religion itself. Then the question is what can be a true religion? In what form religion can act as a binding force of humanity. Dr. Radhakrishnan stresses on the spiritual religion in the form of spiritualised humanism that can save the humanity. Religion in its spiritual sense is not what we find in the plurality of religions, but it is religion as such. This may be called universal religion. According to Dr. Radhakrishnan "the marks of genuine religion are *abhaya* or freedom from fear, expressing itself in harmony, balance, perfect agreement between body and soul, between the heads and the brain and *ahimsā* and love."[16] Religion in its essence is spiritual and Radhakrishnan says that "we are in search of a spiritual religion that is universally valid, vital, clearcut, one that has an understanding of the fresh sense of truth and the awakened social passion......"[17]. The true religion is in the conformity of Man's life because "Its aim is the control of life by the power of spirit."[18]

Dr. Radhakrishnan talks about the discipline of religion. According to him 'the function of the discipline of religion is to further the evolution of man into his divine stature, develop increased awareness and intensity of understanding. It is to bring about a better, deeper and more enduring adjustment in life. All belief and practices, songs and prayers, meditation and contemplation are means to this development of direct experience, and inner frame of mind, a sense of freedom and fearlessness, strength and security."[19] In this sense Radhakrishnan speaks about religion as the binding force of humanity.

To conclude I may submit that the best way of understanding Radhakrishnan is to learn his concept of philosophy which directs us to know religion. He himself admits that "My approach to the problems of philosophy from the angle of religion as distinct from that of science or of history was determined by my early training. I was not able to confine philosophy to logic and epistemology."[20] In nutshall, we may say that his philosophy is concerned to seek the value and purpose of human life. In replying to his critics, Dr. Radhakrishnan says that "Man has the spark of spirit and is not a product of objective nature. He is an *'amśa'* or fragment of the Divine and is therefore a principle of light and power. So long as man's attention is limited to his surface-being and he takes himself to be a product of nature or a cell of the social organism, he is subject to the forces around him. When he becomes aware of his inner consciousness, his true being, he becomes superior to the forces around him."[21] Thus we find that Dr. Radhakrishnan has a firm belief that man possesses a conscious force i. e. Spirit. This All dynamic power in man leads him to ascend. This is how he highlights on the potential nature of man. And to the concept of Religion, he maintains a universal view by saying that "religion is not the acceptance of academic abstraction or the celebration of ceremonies but a kind of life or experience." Dr. Radhakrishnan's firm belief is that religion begins for us with an awareness that our life is not of ourselves alone. There is a common spirit that binds us. Lastly one thing more to be said that Dr. Radhakrishnan speaks of a religion not of religions. But to me it only means that it is very difficult, in the present world situation, to talk of a religion because humanity is divided by the way of cultural and religious backgrounds. So to me the only remedy left is to adopt the co-existence of religions and the religious tolerance that is why Dr. Radhakrishnan gives emphasis upon the comparative study of religion which is based on the objective and sympathetic attitude towards each religion.

To put the whole thing more briefly I may submit that Dr Radhakrishnan finds man as a being who aspires for developing himself into a higher consciousness of spirituality and he also belives that the spark of spirit is already there in man. But man needs the help of religion in order to arouse the hidden spiritual force. If this awakening of religious consciousness is suppressed by any other forces of materialism or psychologism, man loses his integral unity of life. In this sense religion plays an important role to lead man from ignorance to light, from false to truth and from materialism to spiritualism. But one has to be very careful in order to adopt the path of religion and to this effect Dr. Radhakrishnan has offered the solution of Comparative Religion or Fellowship of Faiths.

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DR. S. RADHAKRISHNAN AS A FUTUROLOGIST

CHHAYA RAI*

Besides being a philosopher, humanist educationist, orientalist and a religious thinker, Radhakrishnan was also a futurologist. No one can doubt his anxiety and endeavour to realise mankind's most cherished dream of creating a world without barriers of race, creed, culture, nation etc. His deep anxiety found expression in innumerable articles and lectures such as 'One Earth one family,' The Emerging world Society, 'The world's Unborn Soul', 'Inter-religious understanding,' 'The Internationalism,' 'International Peace,' 'Our Nationality is the Human Race,' 'The Promise of the future,' 'The Task before U. N', 'New world civilization,' 'Battle for the future.' 'National Unity and a New world Order.' etc. We may call such topics as the contents of his futurology.

Before going to outline the characteristic features of Radhakrishnan's futurology, it is better to know the various meanings and usages of the term 'futurology'. As we all know, the term was proposed by a German Sociologist O. Flechtheim in 1943 in the sense of a "Philosophy of future". But in early 1960, concept of furturology became popular in the sense of a "science of future". It was believed that futurology aimed at revealing the forecasting functions of all scientific disciplines. Generally it is taken as the ideas regarding the future of mankind, but as "ology" it was defined as that branch of knowledge which studied the prospects of social processes; and since the prospects of social processes were studies by several sciences, the concept of futurology became polysemantic and vague. So it was replaced in the late 1960's by the notion of 'Research into future". I would like to show that Radhakrishnan's futurology, as expressed in his writings and practice, may be interpreted in all the above mentioned ways i. e., as a philosophy of future, as a science of future, and also as a research into the future of mankind.

The originality of Radhakrishnan's futurology lies in the fact that we cannot classify it under any label of prevailing trends. It does not include merely the Apologetic trend, which was so popular in 1960's, since it is not restricted to the theory of Post-industrial society. On the other hand, we cannot label it as Reformist, because inspite of a theory of convergence, he does not preach, nor prescribe dry do's and don'ts. He suggests a way of life for a bright future. Further, it cannot be termed as Left Radical which tries to prove that a catastrophe of western civilization was inevitable under the scientific and technological revolution. Moreover, his futurology does not advocate the forecasting based on dialectical and historical materialism and the theory of communism. We see that the marxist predictions concerning future of mankind are being proved baseless, because they are based on a partial analysis of human nature and social processes. At the same time, Radhakrisnan does not approve the trends which try to demonstrate the inevitability of a Global catastrophe, since he believes that among various ways to mass suicide, there is still a way to human survival in this nuclear age. Worldwide attempts to escape nuclear homicide prove the accuracy of Radhakrishnan's forecast.

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* **Professor, Department of P.G. Studies and Research in Philosophy, Rani Durgavati Vishwavidyalaya, Jabalpur (M.P.)**

Futurology, as a Philosophy and Science, emerges out of a comprehensive analysis of current social processes, and such analysis is only possible if we have penetrating insight to understand the human situation. Radhakrishnan was endowed with such a rare faculty, so we find in his futurology not only the analysis of the nature of different human civilizations, but also their criticism with reference to present human predicament. He reinterpreted the scriptures to suit modern problems of mankind. In addition to this, he tried to synthesize East and West for the new world. His prescience compelled him to emphasize the need of religion, and also to describe the role of philosophy, science and technology for a glowing future. He foresaw the importance of spiritual and moral outlook to escape annihilation. He knew the drawbacks of nationalism, so he insisted on Internationalism. We can also recall his opening address delivered at the general policy debate of UNESCO. During his speech Radhakrishnan touched upon the basic issues of Education, Science, Culture, Communication and some fundamental problems of Inter-national Co-operation, Solidarity, UNESCO responsibility for International Cultural Cooperation.

What motivated him to think over the future of mankind was the plight of modern society. He writes, "we have a world of rationalist prophets, of selfish individuals, of a monstrous economic system compounded out of industrialism and capitalism, of vast technical achievements and external conquests, of continual craving for comforts and love of luxury, of unbridled and endless covetousness in public life, of dictatorship of blood and brutality, anxious to make the world a shambles dripping with human blood, of atheism and disdain for the soul, a world in which nothing is certain and men have lost assurance"[1] In fact Radhakrishnan lived and wrote at that time when not only India, but the whole world was passing through an extremely crucial phase in its continuing transition towards a Global Society. He witnessed the dawning of the atomic age and realised that a new world order was urgently needed for the human race to survive. He saw that the world was passing through a period of uncertainty, of wordless longing. It wanted to get out of its present mood of spiritual chaos, moral aimlessness and intellectual vagrancy.[2] So he feels the need of a moral and spiritual revolution which should embrace the whole world. He is aware that a civilized society with individual freedom, social justice and political equality can be built only on the rock of moral law and not on the shifting sands of political and economic expediency. He is of the opinion that the battle for the future must be won in the minds and hearts of men.

As we all know, the central point of Radhakrishnan's philosophy as well as his futurology has always been the spirit in man which is the basis of unity in diversity, harmony in discord. It is to be noted that his notion of spirit is not Anthropomorphic or metaphysical, nor is it abstract or purely rational, since he identifies spirit with life. Spirit, according to him, is the central reality, the basis of man's physical existence, biological growth, mental and moral development and intellectual progress etc. Today this spirit or soul of man no longer rests on secure foundations. His spirit has become more complicated, more bitter and consequently man's outlooks has become more bewildered. The reason lies in the fact that he is not only oppressed by new doubts, but is inspired by new horizons, new perspectives and a thirst for new relations with his fellow men. He is very frank to say that "The Scriptures of an earlier age cannot answer the problems of our time. The great representatives of Indian culture were men of nobility and ceaseless adventure. We are not loyal to their spirit if we mark time in a world of perpetual movement by sitting still and chanting ancient hymns." Humanity is now progressing towards a new dimension that requires a Holistic philosophy. So Radhakrishnan contributed to frame such a philosophy in which science and spirituality might converge for the welfare of mankind and for the integration of the whole world.

He advised us to reject individualism, pragmatism, dogmatism, fanaticism and totalitarianism. His philosophy may be termed as Spiritual Humanism which points out that every human achievement must aim at human well-being. Because of his holistic spiritualism, he rejects Secular and Scientific humanism. He frequently defines man as a spiritual being and feels that when man becomes only a social and political being, he slip into Mechanical being i. e. a toolmaker. Men has creativity, but the technological development and devices has brought about a deterioration in the mental and moral standards, an inhibition of imagination, a blunting of sensitiveness and a terrible hypocrisy. He says that the way in which we clothe our savagery in the dress of decency is a sign of the degradation. It is true that inspite of outward show of refinements, we remain barbaric. So he made a sharp remark-"The present stage of society is one of economic and intellectual barbarism since it confuses civilization with comfort, morality with convention, religion with routine, and politics with trade, exploitation and opening of markets."[3] A community which is almost entirely pre-occupied with physical and economic existence, scientific and technical efficiency to the exclusion of the humanistic ideals of mind and spirit is not truly civilized. He exposes the various forms of modern barbarism and criticises the mentality of artificial mannerism in 'Kalki'. Radhakrishnan characteri-ses technological civilization as a "Social Disease" which can be cured by the revival of faith. He urges, therefore, that we must discover the reserves of spirituality i. e. humanity, and use them to fashion a new type of man who will utilise the scientific instruments with spiritual awareness. He is fully convinced that only a spiritual outlook and noble character can help man to overcome our maladies. Man should subordinate his senses, body, mind and intellect to the spirit, the fundamental reality.

Radhakrishnan was so sensitive and optimistic that he reacts to such hopeless world-situation in a very constructive way. In this context his inaugural address at Oxford, entitled "The World's Unborn Soul", is a remarkable document.which ends with the question of how to realise the "Commonwealth of Spirit."

Radhakrishnan's vision of an ideal world in the shape of a "spiritual commonwealth" is based on his insightful awareness of present crisis in every sphere, on his profound sense of human predicament and on his objective study of social changes which were taking place all over the world. His booklet "*Kalki*" is the best illustration of his ability, not only of analysis but also of reconstruction. He is very confident of the way to realise world unity. He says that world unity may be realised in two ways i. e. by world dominion or by world commonwealth. But the goal of world-process in not political unity, it is *Harmonious* unity and for achieving it, we must have World-Government or International Organisation such as U. N. O. Accordingly he concludes that nationalism must be restricted to domestic and economic affairs. It must not interfere in the activity of world government.

Radhakrishnan observes that "our predicament is due to the lack of adjustment of the human spirit to the startling developments in science and technology".[4] We suffer from an inward loneliness and frustration. Radhakrishnan emphasises, therefore, the need for the true religion, since the purpose of religion is to help us grow a life of harmony, of freedom, of love. Radhakrishnan takes religion as inward transformation. He suggests the regeneration of true religious spirit instead of any particular religion, so that entire life-pattern may be improved to make us happy by inculcating spiritual values. He observes that religions are becoming liberal, though a few cling to dogma as their only defence in this predicament. He recommends the overhauling and purification of all religions, since every religion has a tendency to degenerate; tendency to become dogmatic about its own truth, life-pattern, rituals and ceremonics etc. Every religion tries to monopolise the whole world, but Radhakrishnan says that a single religion for all mankind will take away the spiritual richness of the world. For him, "the question is not, religion or no religion, but what kind of religion? Actually Radhakrishnan recommends a kind of universal religiousity which will be shared by all men irrespective of their religions. So the type of religion Radhakrishnan visualises for future is extremely wide, free from labels, rituals, modes of prayer and worship. A religion that can be practised by every citizen of the world. In "Kalki" he writes : The religion of the future must be comprehensive one, embracing within its scope all those who are religious minded in sentiment, allowing them full liberty so far as creeds and thought pictures are concerned. For religion is not so much a theory of the supernatural, as an attitude of spirit, a temper of mind. Thus he believes that the new religious situation will not be an endless homogeneity but an organic unity where we will have sympathetic understanding and appreciation of other faiths.[5] According to him religious consciousness includes the intellectual, the ethical and the aesthetic consciousness, yet it transcends them because it is basically concerned with the spirituality of man, and without spiritual recovery we cannot survive. So "all religions-eastern and western-must behave like comrades in a joint enterprise for facing common problems of peaceful coexistence, international welfare and political independence."[6] Here he reminds us of an ancient Indian religious prayer-

Sarve bhavantu sukhinaḥ,
Sarve santu nirāmayāḥ,
Sarve bhadrāni paśyantu,
Mā Kaścit duḥkhabhāg bhavet,

Besides being religious minded, Radhakrishnan is a moderner with a progressive veiw, so he welcomes scientific and rational thinking and underlines the value of science for new or young generation by informing that it enables us to free ourselves from deep rooted unscientific, illogical and superstitious beliefs and prejudices. He wants future generation to be inquisitive, critical, adventurous and dynamic.

Radhakrishnan is also honoured as a great pioneer of International cultural cooperation. He observes that culture crosses geographical frontiers. As a consequence of his penetrating insight into Indian and western cultures, some universal doctrines were evolved foreshadowing an era of world culture. He speaks of the need of cultural integration of East and West, for a Global culture. At the inaugural session of UNESCO in Paris in 1947, he was invited to speak on Indian culture, where after highlighting the main features of Indian culture, he stressed the relevance of Indian culture for the world of future. It was his firm belief that Indian culture would have great formative influence on the world of high hopes and new ideals, because of its insistence on spiritual sensitivity and freedom. His faith in the vitality of Indian culture for future is expressed in these lines: "The traditional Indian culture represents an ideal in which modern world may find valuable lessons-the primacy of the spiritual, the supremacy of the ethical and the holiness of human life." He was aware of the great defects and deficiencies of the current industrial and commercial culture. It is true that world has become a physical unity in the technological age, yet it is not a psychological unity, which can only be founded on a sense of world community. But how can we achieve it? According to Radhakrishnan, it could be attained through interchange of the treasures of minds, by understanding the significance of different cultures. Therefore, as a founder member of UNESCO, he recommended it as one of the chief functions of UNESCO. In addition to it, he played an important role in Inter-cultural cooperation by introducing the wisdom of East in Western education-system, by synthesising different cultures, and by giving stress on the programmes of International cultural Exchanges, culminating in the major project of UNESCO for the mutual appreciation of the cultural values of East and West.[7] As we all know, Dr. Radhakrishnan has a catholic and universalistic approach to every issue and problem, so he does not approve the imposition of an uniform pattern of life, a mechanical uniformity and colourless unity in which variety will have been completely suppressed. Accordingly he says that the unity should be the result of spontaneous, harmonious and happy blending of the differences and variety. He advocates, therefore, the harmony instead of uniformity in the sphere of culture and civilization. He proclaims that "the supreme task of our generation is to give a soul to the growing world-consciousness ; to develop ideals and institutions necessary for the creative expression of the world soul; to transmit these loyalities to future generation and train them into world citizens."[8]

He is not a pessimist, but a keen observer and a candid speaker, so he describes the situation by informing us that the sense of a human community is still a casual whim, a vague aspiration, not generally accepted as a conscious ideal or an urgent practical necessity. Present human society is suffering from uncertainty, agnosticism, uneasiness and confusion. The future seems to be incalculable, since we don't know what we want. Some advise us to submit ourselves to fate, while others believe that we should take refuge in authority. Besides there is a group who believes that the task is too much for man, so we should wait for a saviour. In Radhakrishnan's view all such attempts are like doses of morphia which give us temporary relief but cause permanent injury to the health. He writes: "Neither a contented fatalism, nor religious expectancy, nor reversions to the past can give meaning to a world which is in search of its soul.[9] As an answer to his curiosity regarding the obstacles in the way of such realization, he enumerates our outmoded methods and loyalties in every field. He is hopeful that we can shape our future, but we must follow certain essential steps. Firstly, states must give up their faith in military methods. They must remember that if war has a future in this nuclear age, human society has none. Nuclear war will mean the ruin of all. Faced by such a challenge our differences of race and religion, class or colour, nation and ideology become irrelevant. Secondly, nationalism must be subordinated to world loyalty. It is true that nationalism is a useful force so long as it inspires high ideals of common wlfare and sacrifice for country. But we have reached a stage where nationalism is not enough. Our loyalty should be to whole mankind. We must not allow our national allegiances to disrupt the spiritual unity of the world. So he recommends Internationalism: "Internationlism means that each nation should preserve its own values and contribute these values in a rich give and take with other nations".[10] Governments should develop a conscience, a feeling that we are all members of a brotherhood. Thirdly, we must cast off pride and egoism. In this crucial period of human history, he feels the need of reorientation of human nature, since he is of the opinion that the battle for the future must be won in the minds and hearts of men. We must develop a sustained way of living as members of the world community with a common conscience and a common understanding. A world brotherhood must be our ultimate ideal in human affairs. He claims that "The kingdom of Heaven within us is struggling against the brute forces of the world. What we need is the inner development of man himself; of man as a spiritually, morally and socially creative being."[11]

He was so confident that he wrote:" I have no doubt that we are moving forward; that all these great achievements of science and technology are there for the purpose of producing a single world, a kind of Paradise on earth".[12] There is no magic formula or short-cut way to realise this paradise. We must adopt Intellectual Solidarity, Internationalism, truthfulness and love of humanity as cardinal principles for world-peace and unity.

He tells us that "the new world for which the old is in travail, is like an embryo. The components are all there. What is lacking is the integration, the completeness, the binding together of the different elements, making them breathe and come to life. We need a rational faith to sustain a new order of life. At this hour of crisis, we must grasp the truth that human beings are everywhere human and hold the same deepest values. So again and again he reminds us of the Rgvedic prayer-

Saṅgacchadhvaṁ saṁvadadhvaṁ saṁ vo
manāṁsi jānatāṁ
Samāno mantraḥ samitiḥ samāni samānaṁ
manaḥ saha cittameṣāṁ
Samānī va ākūtih samānā hṛdayāni vaḥ
Samānamastu vo mano yathā vaḥ susahāsati.

Walk together; speak in concord; let your minds comprehend alike; let your efforts be united; let your hearts be in agreement; let your minds be united, that we all may be happy.

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DR. RADHAKRISHNAN'S ONTOLOGY

G.N. MISHRA*

Dr. Radhakrishnan, adopting the method of interpretative construction, tries to develop an ontology which includes what is logically tenable in the Indian metaphysics of Prasthānatrayī in the light of contemporary scientific temper and western philosophy. That does not mean that he is a mere ecclectic as he not only shows his originality in interpreting ancient texts and presenting different philosophical systems but also exhibits his genius in constructing a philosophy of his own which grants him a place of dignity among the illustrious ontologists.

Dr. Radhakrishnan constructs an ontology which tends to avoid the pitfalls of both objectivism and subjectivism. Both these are parochial onesided counterfeit ontologies because, firstly they try to convert the epistemological concepts of object and subject into ontological categories, and secondly, they treat one facet of Being as the Absolute and ignore the other aspect. The objectivistic ontology assigns absolute ontological status to the objectivity, matter or what is known and either reduces the knower/mind totally to, or assigns it a secondary role under, the objectivity. Per contra, the subjectivistic ontology invests entire reality into the subjectivity or self and regards matter/the known as mere idea or a pseudo, shadowy reality. The concepts of external relations and mechanical explanation are the essence of objectivistic ontology while those of internal relations and teleological explanation characterise subjectivistic ontology.

An authentic ontology has to consider being as prior to, and the basis of, all thinking, implying that the former cannot be derived from, or dependent upon, the latter and secondly, it has to view the matter and mind or knower and known as constituting the distinguishable but ontologically inseparable aspects of the same Being. Also, a genuine ontological principle must be infinite, perfect, abstract dynamic and creative. This is what we find in the ontological perspective of the Prasthānatrayī, the Pre-Socratics and Heidegger among others.

Dr. Radhakrishnan tries to grapple with this conception of Being which he calls 'Spirit' and which is neither objective nor subjective

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* Head, Department of Philosophy, Dhempe College, Panaji - Goa.

exclusively but both at once as their source, sustenance and support. "Spirit is life, not thing, energy not immobility, something real in itself and by itself, and cannot be compared to any substance subjective or objective."[1] The spirit which transcends all dualities, when looked at from the cosmic end becomes sundered into transcendental subject facing the transcendental object. Subject and object are the two poles of the one Reality. They are not unrelated. The principle of objectivity, mūlaprakṛti, the unmanifested (avyakta) potentiality of all existence is of the very nature of the creative Logos, Īśvara."[2] In the cosmic process God is the highest subject and the mūlaprakṛti is the bare objectivity and it is through their interaction that the spirit unfolds itself into what we call the world of matter and mind.

In Radhakrishnan's ontology the ontological principle which is Spirit is not the same as in idealistic ontology of Berkeley or Hegel, Rather it is conceived *a la* the Upaniṣadic Brahman which is dynamic and creative individuating itself in matter, mind *et al* and yet transcending them all. It is not one of the thing that we encounter and as such it is a mere potency and all that *is* is nothing but actualised or individuated mode. "It is not physical body or the vital organism, the mind or the will, but something which underlies them all and sustains them. It is the basis and background of all being, the universality that cannot be reduced to this or that formula."[3]

Thus Radhakrishnan's ontology is not to be confused with the counterfeit realistic or idealistic ontologies both of which fall too short of the requirements of an authentic ontology. As against the realistic metaphysics of naturalists and materialists, he holds that the concepts of external relations and the physical, mechanical explanations are inapplicable in the human realm and matter or nature is not an all-inclusive, self-explanatory being since the cause of the world cannot be in the world itself. Materialism has failed even to understand the nature of matter. Recent researches in science have proved hollow the materialistic conception that the matter is static, determined and predictable. Also, the mechanical explanation tells us the 'how' and not the 'why' of natural phenomena.

In the same way Radhakrishnan's ontology cannot be called idealistic in the usual sense of the term. It is neither derivative of logic nor does it invest absolute ontological significance into bare subjectivity as done either by Berkeley and Diṅnāga or by Hegel. Nāgārjuna, Asaṅga and Vasubandhu. His ontological principle is neither empirical, percipient or personal subject nor is it the logical subject as both these are unable to explain the rich variety of the objective world. His 'idealism' is not 'ideaism' but, if at all, it is 'ideal-ism' implying dynamism and progressive unfoldment of Being. To Radhakrishnan, the whole cosmic process is pushing forward towards the revelation of Brahman in newer forms. His ontology is teleological monism. The ultimate *teleolos* of human life is an identification with or the realisation of, Spirit which is ever present in man.[4]

The Spirit or the ontological principle of Radhakrishnan is infinite abstract, all-inclusive potency and above all, unlike the Brahman of Advaitic idealism, it is creative and dynamic. As such it is not one of the concretely existent thing which are characterised by limit and determinism. The absolute is infinite freedom.[5] The imperfection, determinism and finitude of the concrete existents point to the being of the perfect, abstract, free, infinite and creative Absolute." The existences of the world are imperfect and impermanent, and nothing that is imperfect can subsist of itself or by itself, for in so far as it is imperfect it is not."[6] The entire cosmic process exhibits a pattern, an order and system all of which imply a single source and support of all that is.

The creative name of the Absolute is God, who, even though finite, is not different from the Absolute. "The Absolute is the precosmic nature of God and God is the Absolute from the cosmic point of view."[7] The finite and the infinite, macrocosm and microcosm, are in the final analysis one and the same. Radhakrishnan thus transcends monotheistic idealism and establishes ontological monism. "A personal God can only be an aspect of the Absolute, perhaps the executive authority of the Absolute."[8]

Radhakrishnan accepts teleological, ontological and moral proofs for the existence of God but stresses the fact that God is not so much a matter of logical thinking as that of ontological feeling which unites the self with God in an irrevokable unity. "When the individual withdraws his soul from all outward events, gathers himself together inwardly and strives with concentration, there breaks upon him an experience, secret, strange, and wondrous, which quickens within him, lays hold on him and becomes his very being."[9]

No authentic ontology worth its name can be meaningfully constructed through the methodology of logic and language both of which can point to Being but cannot reach it. They are, as Wittgenstein has said, ladders to be used to climb, and then thrown away when there is 'ship-wreck' as Jaspers asserted. The Being is logically incomprehensible and linguistically inexpressible. That is why Radhakrishnan emphasises spiritual, intuitive experience which the Śrutis called Ātmavidyā or Brahmavidyā. "Logical knowledge is comparable to a finger which points to the object and disappears when the object is seen. True knowledge is awareness, a perception of the identity with the supreme, a clear sighted intuition, a dawning of insight into that which logic infers and scriptures teach."[10]

The Status of the World

The same Absolute whose highest individuation is God, an embodiment of creativity, dynamism and actuality, expresses itself progressively in matter, life, mind, consciousness and slefconsciousness which the Upaniṣads express through their doctrine of Pancakośas. "The same Absolute reveals itself in all these but differently in each. The ultimate reality sleeps in the stone breathes in the plants, feels in the animals, and awakens to self-consciousness in man. "[11] The world, therefore, is not illusory, māyika, pseudo or shadowy something, somehow, as is misconstrued in the idealistic ontology of advaita despite its concept of Sattātraya which is a misfit in its monistic superstructure characterized by staticism and ajātivāda. The world has absolute significance and an ontological status of its own being a real manifestation of the Absolute itself. The vision of Being in an intuitive experience in no way sublates or undermines the significance of the mundane existence. "For one who has the vision of the Supreme, life, personality and history become important."[12]

It is neither supportable by logic nor śrutis to say that the world is a realm to be negated necessitating escapism and parasitical sanyāsa. The new Vedāntin, that Radhakrishnan is, will never subscribe to such an illogical view. In fact no sane thought in the contemporary world can entertain this queer concept of illusoriness of earthly life. The temporal world is pregnant with a cosmic meaning and offers its own suggestion.[13] "The world is our garden. We cannot become self sufficient until the world is so."[14] The world though created and dependent, is yet real because it is never out of, or cut off from what is absolutely real. "It is in the nature of the Absolute to grow into the world, the world is an affirmation of the Absolute."[15]

The world is neither a necessary logical conclusion from the Absolute, nor is it a cosmic chaos but a free play of the Divine Spirit and there is a two-way traffic between the Absolute and the world. The former individuates into the latter and the latter rises to the former unlike in the advaitic construction of the Vedānta where the world is only an appearance having only an empirical status to be sublated and negated. The world, to

Radhakrishnan, is an evolutionary process based on the creativity of God as the world-seed, engaging in plan, process and perfection.[16] The divine spirit has entered into the world of non-spirit to freely realise one of its infinite possibilities. What happens is not an aberration, an accident or a tragedy but a meaningful expression of Spirit. It is wrong to think that the universe exists for us only to escape from it.[17] The world is a passage from existence to reality and as such the former is not to be annihilated to gain the end of religion.[18]

The whole pageantry of the potential Being's concretisation in time, from matter to self-consciousness and God, exhibits increasing order, progress continuity, and systematic interrelatedness. Each higher stage includes the laws and organisation of the lower ones while developing its own specific organisational property. There is a specific inner directedness in living organism which grow, repair, reproduce and appropriate external factors for their advantage. Laws of physics and evolution cannot explain fully the behavioural patterns of a living organism. Mental phenomena are yet higher forms of organisation which is not amenable to scientific understanding. "Just as a living organism is a whole with a far higher degree of internal relatedness than non-living system, the mental presents a higher degree of self-regulation and control than the body."[19]

The world we live in is a spiritual world since it is a free act of spirit which is immanent in it at every stage of its evolution. The world comes out of non-being which is the unmanifested or non-actualised potency of the Absolute. It is God, the creative agency of the Spirit, that produces the being of the world out of non-being of the Spirit's potency. The world and God are real and not only appearance.[20] However they do not make any alteration, addition or subtraction, in the Absolute because they are ever within it and not out of it.

Man in the world represents the same spirit at a higher level and as such, unlike matter, it is not a mere spectator in the cosmic evolution but is an active participant in it. Man can accentuate his inherent spiritual force in the intuitive experience and by identifying himself with the Divine will can become an active participant in the creative act of God. Man has this capacity of lifting himself higher in the ladder of ontological impulsion, and this is possible not through logic and linguistic analysis but through unificatory spiritual experience in which all dualisms are transcended and all antinomies get reconciled.[21]

Thus it can be seen that Radhakrishnan's ontology is neither realism nor idealism both of which are counterfeit pretensions of ontology. It does not annihilate objectivism and subjectivism but transcends them and sees them as intimately interrelated in an unbreakable ontological unity as the two sides of the same Being. "The material looks upward to spiritual and finds in it its true meaning. Similarly, the spiritual leans to the physical in order to find itself."[22]

However, it cannot be denied that Radhakrishnan's ontology leans towards idealism *albeit* of a different kind. Despite his claims to the contrary, his ontological principle, namely, Spirit, does not explain adequately the status and being of particulars. His 'spirit' is too universal and rarefied reality to explain the rich concreteness of individual existence. No doubt then that he conceives of a spiritual experience in which the individual self is said to immolate itself like a firefly. His religious prediction has come in the way of working out the full implications of the Prasthānatrayī towards the construction of an impeccable ontology with the inevitable consequence that the perennial philosophical problems of the One and many, Infinite and finite, Absolute and God, matter and spirit, do not get satisfactory solution. Idealism, of any sort, is no less inadequate than realism to capture the depth of Being and its dynamism. Teleology, like mechanism, sets limit to the freedom of 'Spirit' and both operate only within a framework of determinism which is not permissible within an authentic Ontology.,

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'THE RATIONAL' AND 'THE INTUITIVE' IN 'CREATIVE THINKING', AN ANALYSIS OF RADHAKRISHNAN'S VIEWS

BASANT KUMAR LAL*

In the recent times philosopher's interest in 'rationality' seems to have increased with tremendous pace. 'Scientific rationality' provides the model in terms of which the entire range of issues comprehended by it is sought to be structured. Conceived thus 'rationality' is intelligence plus something more. 'Rationality' and 'Intelligence' are not equivalent expressions since the opposite of 'the rational' can be any of these- 'nonrational', 'irrational', and 'unreasonable', of which only the first (non-rational) can be taken as the opposite of 'intelligent' as well. 'Intelligence' involves assimilation and capacity for adjustment. These two features are there in 'rationality' as well, but, over and above these, rationality also involves the awareness of the general conditions that provide the ground for intelligent behaviour. That means that while intelligence has a significance only in relation to a particular situation, rationality has a universality about it. It transcends the present. That is why rationality is expressed in acts like systematization, organization, planning, constructive re-arranging of past ideas etc. In all these activities the individual somehow transcends the present. He is not only meeting a novel situation in an intelligent way, but is also aware of the conditions that prompt him to act in the way he is acting.

It is interesting to find that this apparently modern concept of rationality developed in the western tradition has been sought to be situated at its proper place in the general scheme of mental activity by an Indian thinker of the recent past. It is this particular aspect of Radhakrishnan's thought that the present paper seeks to highlight. Radhakrishnan does not speak of 'rationality' as such; he talks about 'intellectual cognition' and 'intuitive apprehension', and assigns to them both their roles in the general scheme of 'creative thinking'. It is here that both the prowess and the limitations of rationality become evident. It becomes evident that the rational has a role to play, but its role is fulfilled only by its unreserved dependence on 'Intuitive insight'. Intuitive insight, as Radhakrishnan demonstrates, is not anti-reason, is not contrary to 'scientific insight', is not opposed to 'rationality' as its modern propounders seem to think. On the other hand, creative thinking of every type proceeds on the basis of a happy co-ordination and combination of 'the rational' and 'the intuitive'. It is this particular aspect of Radhakrishnan's epistemological views that the paper intends to analyse. That means that the intention here is not to give a reportive exposition of his views; but to enter into a sort of a 'constructive interpretation' of his views on the given theme.

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*. Professor and Head, Department of Philosophy, Magadh University, Bodhgaya (Bihar)

II

It is said that Radhakrishnan, being an ardent supporter of the view that intuitive insight alone can provide glimpses of reality, considers intellectual cognition as utterly inadequate for giving genuine knowledge. While this impression is not false, two facts have to be kept under focus in order to appreciate Radhakrishnan's views on the nature of 'Intellect'. Firstly, it has to be remembered that the talk about the inherent inadequacy of intellect is made in the course of Radhakrishnan's discussion of the possible sources of knowledge. For the knowledge of the real intellect indeed is inadequate. But that does not mean that Radhakrishnan is anti-intellect. He is definitely opposed to that kind of endeavour which lays exclusive emphasis on the intellect, but in his own scheme he does assign to it the role that it is capable of playing. Secondly, Radhakrishnan is quite explicit in asserting that in the case of 'creative thinking' both intellect and intuition have to co-operate with each other. Intellect, in a way, assumes a distinctive 'rationality' about it when it starts acting in co-operation with intuitive insight.

As such the present deliberations would proceed under three heads. Firstly it would, in brief, determine and outline the natures of both 'the rational' and 'the intuitive'. That would provide us with the necessary equipment for carrying the deliberations further. Secondly, it would demonstrate, more or less in a general way, as to how in creative thinking both of these play their respective roles. Finally, this general demonstration would be confirmed by illustrating this kind of working in the most prominent example of creative thinking, namely, artistic achievement.

III

Radhakrishnan conceives 'the rational' in his own distinctive way. The rational, according to him, is discursive and logical. It works through analysis and synthesis. In fact, the rational, working through the faculty of the intellect, has to lean heavily on the senses for obtaining 'the data' for its constructions. It analyses the data received from sense-experience in the hope that this analysis will yield a better knowledge of the object apprehended by the senses. Then it perceives some new relations in between the analysed parts, and on that basis seeks to establish some new syntheses. This is the prime work of 'rational construction'; in fact this is the goal which 'the rational' invariably seeks to attain. That is why every rational pursuit becomes indirect and symbolic. It is symbolic because it acts upon the analysed ideas which are 'representations' of the actual. It is indirect because its encounter with the object is not direct. Radhakrishnan says that this kind of 'rational construction' is useful for practical purposes, but that it is not capable of providing a 'real' picture of the object, since it does not have a direct 'grasp' of it.

Such a direct grasp is provided only by Intuitive apprehension. This apprehension is 'grasping of an object in its wholeness in immediacy'. This awareness is not indirect or symbolic since there is no medium involved in it. It is realising the essence of the object in one's inwardness almost in a flash. Its range is immense-extending from a simple awareness of 'gaps in a whole to 'the glimpses of reality' as such. The awareness of beauty, realisation of love, religious consciousness are all examples of Intuitive apprehension. Radhakrishnan says that the best and the clearest example of Intuitive apprehension is 'self-awareness'. No rational construction can construct the awareness of the self, but it is obtained in a simple and spontaneous act of inner consciousness. That is why experiences of seers and prophets derived in the extra-ordinary moments of their lives are cited as examples of the highest kind of Intuitive apprehension.

IV

Now, we are in a position to take up the consideration of the main issue under study-'what roles do these two cognitive capacities of man play in creative thinking?' How do these seemingly opposed tendencies combine with each other?.

Hegel has talked about one kind of possibility. Indeed he considers all such activities as basically rational; but reason, according to him, functions in three ways-in an abstract way, in a dialectical way and in a speculative way. Grasping an idea by abstracting it from its concrete relational set-up is 'understanding'. But this kind of understanding in terms of abstraction is grasping an idea in its bare self-identity', leaving aside all its relations and diversities. That forces reason to transcend understanding in a dialectical way-and that is also apprehending the apposite of the idea. This state of dialectical opposition provides the condition for the speculative reason to be active and to perceive a synthesis of 'bare identity ' and 'Idifferences'. So, according to Hegel what is called creative thinking is nothing else but a persistent passage from understanding to the perception of a speculative synthesis between identity and difference-between the idea grasped in its bare identity and its opposite.

Can we say that the Hegelian distinction between 'understanding' and 'Speculative reason' corresponds to Radhakrishnan's distinction between 'intellect' and 'intuition'? The correspondence indeed is not exact, but Hegelian distinction provides a basis for developing Radhakrishnan's views on the matter. That perhaps is the reason why Radhakrishnan himself has given some thought to Hegel's views in his deliberations on Intellect and Intuition.

The correspondence between the two views is not exact for various reasons-the main reason being that for Hegel even 'speculative reason' is basically 'reason' itself, while for Radhakrishnan Intuition, in a way, goes beyond Intellect. But analysing Hegel's views Radhakrishnan says that the synthesis which speculative reason perceives is, in reality, a grasping of a whole'-a perception of unity among entities which appeared as diverse and opposed. This is not just a 'rational activity', but an intuitive grasp, which could not have taken place till understanding and, what Hegel calls, Dialectical reason had opened up the entire field before the thinker.

It is this idea that Radhakrishnan seeks to develop in order to assess the roles of 'reason' and 'intuition' in 'creative thinking'. 'Creative thinking' is not just a patient collection of facts and their re-arrangement. It is 'a sudden discovery of new meaning in facts that are already well-known'[1]. Facts remain distinct and separate. Intuitive insight finds the basic principle of unity which binds the facts.

But that does not mean that Intuition is the capacity that establishes *'laws'* regarding the discreet facts. 'Laws' are rational construction on the data of facts. Intuition has not to be conceived in that way. There are thinkers who come to say hat 'great intuitions arise out of a matrix of rationality'. But Radhakrishnan is emphatic in asserting that such assertions must not lead one to carry the impression that intuitive insight is 'the final link in the chain of reasoning'. Radhakrishnan repeatedly says that Intellect does supply data which are valuable, but an intuition is not a construction on those data. Intuitive insight, according to him, cannot take place *merely* by intellectual effort, though it is equally true that it cannot be gained without it.'[2]

Does that mean that intellectual effort is *necessary* condition for Intuitive insight to take place, even though it is *not sufficient* for it?. In other words, does that mean that in the absence of intellectual effort intuitions cannot happen although mere intellectual effort is not sufficient to bring about an act of intuition?.

Let us, for the time being, accept this idiom of expression and try to calculate its implications. One implication is that even though intellect and intuition are not of the same category, they are *not opposed* to each other. Another implication is that intellectual effort becomes necessary, for intuitive insight, since in its absence intuitions do not arise. But since it is not sufficient for intuitions to arise, the question arises as to what additional factors are required for intuitions to take place.

Radhakrishnan says that additional factor is nothing else but 'relaxation of intellect'. As he says, "the mind moves on to something new when it is relasing indolently or trifling with futilities. Intuitive ideas spring in those deep silences which interrupt our busy lives".[3] In such a state of relaxation our deeper consciousness grows and becomes intensly aware of the object. Radhakrishnan accepts that the origin of the intuitive act is, in a way, inexplicable, and yet he feels that it is quite, simple when it arises. 'Relaxation of the intellect' provides an occasion for 'the awakening of the whole being for the crucial act to arise'. That means that even though intellectual activity prepares the ground for intuitive insight to arise, it arises in a state in which intellectual activities are at rest. It is in this sense, that unlike Hegel Radhakrishnan considers 'Intuition' as belonging to a category different from that of 'the intellect'.

Now Radhakrishnan says that every kind of creative thinking involves both intellect and intuitive insight. Inspiration, which is almost a key to intuition is not something which 'first deprives us of our reason and then takes possession of us'. Intuitive grasp is not non-rational. All creative thought, he says, is partly intuitive and partly intellectual. More or less in the Kantian Vein Radhakrishnan says, ---"mere intuitions are blind, while intellectual work is empty".[4] By this he means that intuitions are inarticulate in themselves, but evey intellectual pursuit becomes significant when it is backed by intuitive insight.

Let us elaboraee this point a little further. A paradigm example of purely intellectual presentation is, what is called,' logical proof'. Radhakrishnan himself takes this example and tries to show that in every logical proof there is a grasping of an 'intellectual togetherness'-a grasping of a 'whole'. That is to say that a 'logical proof' proceeds on the basis of an intuition of a 'whole'. That is to say again that a 'logical proof' proceeds on the basis of an intuition of a 'whole' comprising all its chain and steps. The basic condition for a proof is the grasping of the relation between its steps, and that involves intuitive insight'. It is not mere linking together of the steps, because unless the element of their forming an inter-related system is clearly grasped, the passage from one step to another would be impossible. As he says, "The intuited idea is operative through out the whole process of collection of facts, the brooding over them, the gradual heightening of the tension, the sudden release and the slow and steady mastery of the detail by the elaboration of the conceptions and judgments. In any concrete act of thinking minds active experience is both intuitive and intellectual."[5]

Radhakrishnan tries to demonstrate this in a, more or less, concrete way. 'Creative thinking' involves gathering of data or materials from various sources and then constructing something new out of them. This element of novelty, so vital to creativity, is not merely a perception of inter-relation between the various materials gathered, but also apprehending a new way of putting them together Intellect performs the task of gathering materials and also of analysing them into their subtler elements. Intuitive insight is involved almost at every step. The apprehension of 'data' for creative thinking is not just sense-experience, it is perceiving in the sense-object something more than what senses tend to reveal. This is, what may be called, intuiting a significance in it. Again, when the materials are analysed and put together, suddenly-almost in a flash, a new meaning is apprehended. If one is not capable of intuiting this kind of a new meaning he is not capable of creative thinking. This new meaning most often is not articulate, and so for its articulation again 'intellect' is taken help of. The creative thinker leans on intellect also for the expression and communication of the intuited idea. Thus, in a way, the entire process of creative thinking, almost at its every step involves both 'intellect' and 'intuitive insight'.

V

Radhakrishnan illustrates this almost in all forms of creative thinking like artistic achievement, ethical pursuits, religious quests etc. But somehow the most natural and the most convenient example of creative thinking is 'artistic expressions'. Creativity is considered as an expression of a significant experience in some medium, and art provides the most convenient example of such expressions. Sculpture, for example, is the expression of an idea in stones and marbles, painting is an expression through the medium of colours, and poetry and music are art-forms in the medium of words and sound respectively. Let us also, therefore, confine ourselves to this most popular example of 'creative thinking' and see as to how both the 'rational' and 'the intuitive' are involved therein.

An art is a work of art simply because of its achievement. Its achievement consists in the attainment of pure, unalloyed joy in which the artist and the appreciator become co-sharers. In and through it an experience is released in such a way that the spectator or the hearer having a sensibility of the required type will be able to share the joy of the artist and become 'a secret sharer of the creator's mind'. This is true of every kind of artistic expression. Without this element the expression is not 'expression' proper, but simply a 'heaping together' or at best a 'construction'. Every random touch of the colour-brush is not an artistic painting-just as every random sound produced out of a musical instrument is not music.

But how does artistic expression succeed in achieving this? The way in which Radhakrishnan elaborates artistic achievement and artistic knowledge might create the impression that he is upholding the case of the intuitive by almost rejecting the claims of 'the rational'. Indeed it is true that Radhakrishnan very often talks disapprovingly about purely intellectual activities. the reasons are not far to seek. In the recent times philosophical deliberations have placed 'intellectual analysis' at such a high pedestal that 'philosophical visions' appear to have lost their importance. Radhakrishnan feels that philosophy pursued in this way becomes not' a pursuit of wisdom', but 'only a possession of a technique'. Naturally, reacting against such an attitude of philosophical thinking he talks elaborately about the role of 'intuitive insight creating the impression that he is perhaps recommending a sort of a suppression of the intellect. Indeed he asserts that the chief determinant of an artistic achievement is 'the intuitive grasp of an idea or meaning', but he is very much aware that the predisposing conditions, in the absence of which such intuitions cannot arise, are prepared by the intellect.

Let us try to explain this fully. For Radhakrishnan artistic creation is basically intuitive. He does say that no great art was ever made of analysis and observation. We use our capacity of sensing to note the outward features of things, we use the skill of the intellect to perceive their logical relations; but it requires the powers of the soul-of the being of man-to apprehend an artistic form. That is why artistic inspiration is utterly spontaneous and occurs in a flash. In a moment we discern in the visible world something more real than its outward appearance some *idea* or *form*. It is in this vision that artistic creation takes its origin. According to Radhakrishnan this vision is able to catch 'the heart of the object' and in the absence of such a vision no art can arise.

Emphasising this point again an again Radhakrishnan illustrates the centrality of intuitive vision in different kinds of creative art like painting, poetry etc. He talks about this in such a detailed way that one, at times, feels inclined to carry the impression that for him art is nothing else but an expression of this vision. Art indeed is an expression of this vision; but it is not 'nothing else'. Artistic expression, in fact, takes form in the medium made available by the intellect. Radhakrishnan recognises that intellectual activites have to be there, but that in artistic expression they get a new kind of illumination in terms of the light emanating from the artistic vision. As he says, "the intellectual facilities are there operative, but suffused by the creative life".6

In fact, artistic achievement needs intellect in three ways: (a) for preparing the conditions for intuitive vision to arise, (b) for expressing the vision in some suitable medium, and (c) for fulfilling its purpose in the form of its achievement. Let us explain these points separately.

In a beautiful painting, for example, the artist attempts to give expression to an idea which he comes to realise in his intuitive grasp. The painter-the artist-is a genius. A genius is not an ordinary mortal, he somehow has a capacity which ordinary people do not possess But the question is, 'could this special faculty work in the absence of any kind of preparation'. Why is it that all the paintings of a particular artist do not touch that height which some of them do? Can intuitive vision arise in vaccuum?. Radhakrishnan explicitely says that intellect prepares the ground for such a vision to arise. A musician at times, casts a spell on his listeners. But for being able to do so he has to learn his lessons well. Any combination of notes would not produce that kind of heavenly music, that would require years of continuous and devoted learning. It is also true that such learnings' in themselves are not *sufficient* to produce artistic achievement; but this also is equally true that without these learnings artistic achievement will remain unfulfilled. And these learnings involve intellectual efforts.

Again, artistic expression needs some medium for its expression. The artist must also be skillful in selecting his 'forms'. For the painter use and mixture of colour and lines would be an important ingradient for the expression to take shape. For the poet appropriate choice of words and expression is almost a prerequisite. The musician has to pick up the right notes and also their right arrangement for producing the art-effect. It is important for them all to have the *vision* of the *idea* that they are trying to express, but an efficient awareness of the forms capable of expressing the idea is also equally necessary; and for this kind of efficiency the intuitive insight has to lean on intellectual effort.

An art-expression may be as inarticulate as the original vision or the idea itself. In order to fulfil the purpose of art and attain artistic achievement it is necessary that art-expressions are intelligible to others so that they may become co-sharers of the joy of the artist. How can they be intelligible to others? It is generally said that art produces its effect only on minds with appropriate sensibility. It is common experience that the same music stirrs one individual to great heights produces almost no impact on another. The reason is simple, the first individual knows about music, the other does not. That is to say that even for being able to appreciate an art-for being able to share the joy of artistic achievement with the artist certain intellectual preparations would be essential. Radhakrishnan says that 'artistic achievement' consists in awakening *the spirit* in man, but it requires certain intellectual preparations for creating the right set up for such an awakening. Intuitions would remain dumb and incommunicable in the absence of such a preparedness on the part of the participants in the joy of the artist. In its absence 'artistic achievement' will remain unfulfilled.

That is why Radhakrishnan says that Intuitions are not non-rational. Reason as a way of mental analysis is 'intellect', but reason standing on the foundation of Intuition is 'rationality' in its most comprehensive sense, since then it becomes not merely a way of the intellect, but a way of the soul-a way of the whole being of man.

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RADHAKRISHNAN'S SECOND PRESENTATION OF ŚAṄKARA'S TEACHING

RICHARD DESMET*

Radhakrishnan's first integral exposition of Śaṅkara's writings formed ch. 8 of Vol. II of his *Indian Philosophy*. On the occasion of the international seminar which took place in Delhi on February 14-17, 1989, to honour his birthday centenary, I made of it a critical study which has now been published as ch. 7 of the *Radhakrishnan Centenary Volume.*[1]

Some 20 years later, he wrote his second presentation of Śaṅkara which I now wish to study in similar fashion. It is ch. 13 A of the first volume of *History of Philosophy Eastern and Western*, 1952. The idea of preparing such a wide ranging book had first been mooted by the great educationist Maulana Abul Kalam Azad who had become Minister of Education in the first cabinet of independent India. It was received with enthusiasm by Radhakrishnan who shared the same inter-cultural horizon and felt that such a work would " demonstrate the unity of human aspirations which transcend geographical and national limitations and perhaps lead to a better international understanding."[2] He became the Chairman of its Editorial Board and accepted to write the chapter on Śaṅkara.

In this chapter his intellectual generosity is immediately revealed in his initial declaration that " we have to harmonize the two sets of statements" in the Upaniṣads, the one that identifies Brahman, individual soul and world, and the other which distinguishes them.[3] But he will not come back upon this declaration to substantiate it.

I-Gauḍapāda and Śaṅkara--In *Indian Philosophy* he had laid importance on the *Māṇḍūkya-Kārikā-bhāṣya* whose attribution to Śaṅkara was and still is controverted. Here, he speaks only of the Māṇḍūkya-kārikā which is Gauḍapāda's "attempt to combine in one whole the negative logic of the Mādhyamikas with the positive idealism of the Upaniṣads."[4] Radhakrishnan is clearly in sympathy with this grandguru of Śaṅkara because he could accept Buddhistic doctrines when they were not in conflict with his own advaita. He says, "his liberal views enabled him to accept doctrines associated with Buddhism and adjust them to the Advaita design."[4]

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*. Jnānadeepa Vidyāpeeth, Nobili College, Nagar Road, Ramwadi, Pune - 411014

However, he does not fail to sort out the differences between Gauḍapāda and Śaṅkara: The first holds the unreality of the external objects of perception and links them with the objects seen in dream, thus welcoming the subjectivism associated with *Vijnāna-vāda*. But "Śaṅkara is anxious to free his system from that subjectivism." Further, Gauḍapāda integrates the nihilism of Nāgārjuna and declares that the subject is as unreal as the object; he denies the validity of causation and the possibility of change, hence of both bondage and liberation; he traces the empirical world to *avidyā* or, in Nāgārjuna's idiom, to *saṁvṛti* and he declares the highest state to be beyond the reach of the predicates of existence, non-existence, both or neither. On the contrary, "Śaṅkara used every device to defend his belief in the reality of a transcendental non-dual Brahman... There is considerable measure of similarity between Śaṅkara's view and Buddhist doctrine.Śaṅkara used some of the reasonings made familiar by the Buddhist dialectic in support of his non-dualism. (But) there is no doubt that Śaṅkara's views are a straight forward development of the doctrines of the *Upaniṣads* and the *Brahma-sūtra*."[5]

This is a well-balanced appreciation. Regrettably, however, he adds a remark which echoes the assertions of some scholars of his time but which more recent buddhology would reject: "Unfortunately we are inclined to forget that Buddhism also developed on the foundations which were already laid in the *Upaniṣads*. The two tendencies of the Vedānta and Buddhism are parallel developments out of common background."[5] Actually, none of the traditions which specialists consider as probably close to the time of the Buddha would suggest that he knew anything about the *Upaniṣads*.

2-The Sources of Śaṅkara's Doctrine--Regarding this topic, Radhakrishnan's interpretation remains ambiguous. To this section he gives the title, *Authority, Intuition, Reason*, which already weakens the exclusive reliance of Śaṅkara on the Śruti. Then he begins it with the declaration," In the interpretation of texts, Śaṅkara is faithful to the spirit of the teachings of the *Upaniṣads* rather than to their letter."[6] This affirmation is supported with a quotation from *Taittirīya Up. Bhāṣya*, 1. 2. 1 in which Śaṅkara speaks of the primacy of the meaning (*artha*), a tem moe precise than 'spirit'. Then he says, "He claims for his views not only the authority of the Scriptures but also intrinsic reasonableness and direct experience."[6] He no longer says, as in *Indian Philosophy* II, p. 445, that reliance on this intrinsic reasonableness makes Śaṅkara's non-dualism "a great example of a purely philosophical scheme." But he still considers scriptural authority, intrinsic reasonableness and direct experience as "three different types of knowledge," as he writes in the next sentence. And, nevertheless, he still tends to consider the Śruti as if it were intuition since "only direct experience can bring us into contact with reality.[6]" Did Śaṅkara not write in *Bṛhadāraṇyaka Upaniṣad Bhāṣya* 11. 4. 10 that "*śruti* is *pratyakṣa*"? And did he not say that *'śruti* is what the primordial seers "saw" or "heard"? And that the enquiry into Brahman is *avagati-paryanta*, culminating intuitive penetration? But these statements concerning origin and goal do not mean that the enquiry-process is itself imbued with intuition. So long as he is enquiring he does not yet experience. And yet the *śruti* is *pratyakṣa* objectively, in itself, as Śaṅkara explains in *Brahma Sūtra Bhāṣya* 1. 1. 1: "The fundamental texts about Brahman produce instruction as their immediate result, just as information regarding the sense-objects ensues as soon as the objects are approximated to the senses." The simile he uses in 2. 1. 2 points even more clearly to *pratyakṣatā* as an objevtive quality of *śruti:* "With regard to (the Brahman) the authority of the Veda is independent *(nirapekṣa)*, just as the light of the sun is the direct means of our knowledge of form and colour." Radhakrishnan knows and refers to this text but he still seems to think that *Brahma-jijñāsā* is intuitive all along and not only in its very termination.

3-The Role of Ignorance in Brahma-jijñāsā--When interpreting an author it is perhaps advisable to pay attention to his manner of presenting and justifying his undertaking. Śaṅkara, before embarking on *Brahma*-jijñāsā, makes us realize a congenital (*naisargika*) procedure of our mind which he says is caused by wrong knowledge *(mithyā-jñāna-nimitta)* : that of superimposing the Self and its attributes upon the Non-Self and *vice versa*. Then he defines carefully 'superimposition' in general, explains the terms of this remarkable casre of superimposition, and defends the reasonability of asserting it as a fact. and he concludes : "this superimposition thus defined, learned men consider to be *avidyā*"

Obviously, these men are learned in the Brahma-knowledge derived from the *śruti*. And it is the *śruti* alone which reveals the metaphysical dimension of this superimposition. Its opposite, they call *vidyā*. This they define as "the ascertainment of the true nature of that which is (the Self) by means of the discrimination of that (non-Self)."Since this is *vidyā* in a supreme sense, I may be allowed the convention that I shall write it with a capital as *Vidyā* and its opposite as *a-Vidyā* (whereas *Avidyā* would mean complete absence of any knowledge). *Vidyā* can be obtained only from the *jñāna-kāṇḍa* of the *śruti*, namely, the *Upaniṣads* in their great sayings *(mahā-vākya)*.

It is by grasping firmly the correct meaning of the *mahāvākyas* that the desired discrimination takes place. Basically, this happens through the first part of *Brahma-jijñāsā* which is *śravaṇa;* it has then to be confirmed rationally through *manana*; and finally appropriated in *nididhyāsana*. Such is the whole process which leads to the perfect ascertaiment which one desires to attain. But let us note that *śravaṇa*, its first step, is itself a complex process of purification and elevation: the terms of the *mahāvākyas* that refer to he Self have to be purified of all their empirical and finite connotations and their radical denotation *(svārtha)* thus purified has to be elevated to the supreme degree. Thus one attains their supreme sense *(paramārtha)* beyond any superimposition.

It is not in this way that Radhakrishnan's exposition proceeds. Of *a-Vidyā* he speaks only on p. 280 while writing about the *jīva* (misconceived individual). What he says sums up only the first part of the Śaṅkarian text which I have just exposed. He does not seems to have found there the whole profile of Śaṅkara's undertaking. When earlier[7] he begins to describe the tenets of Śaṅkara, he quickly says that "Śaṅkara interprets the Scripture, argues the case and holds that Brahman is an object of intuition." Then without attending to the process that may hopefully lead to that intuition, he rushes to describe the latter.

4-The Role of the Great Sayings (Mahā-Vākyas)--Still he bases his exposition of Brahman on the *mahā-vākyas*. From the paedagogical standpoint, these may be said to form a hierarchy of five types which point to the Brahman in mutual control and complementarity:

(1) the *neti neti* (not thus, not thus) type, which points to it as free from any superimpositions;

(2) the *pūrṇam* (full) type, which points to it as supremely perfect Reality;

(3) the world-relational *yataḥ* (that from which) type, which points to its paramount and universal causality of the world;

(4) the ego-relational *tat-tvam asi* (that thou art) type, which points to it as the innermost and uppermost Ātman of the knower and doer;

(5) the *satyam jñānam-anantam* (reality-knowledge-infinite) type, which does express but indicates correctly the inexpressible essence of the Brahman-Ātman.

Under these five types can be ranged all the great sayings which comprise the essential teaching of the *Upaniṣads.* All of them are thus infallible. *None of them can be sublated* by any of the other one.

(1) and (2)are normative for the interpretation of the other three. (1) Prescribes that we purify their terms from all anthropomorphisms and other superimpositions. (2) prescribes that we elevate their purified terms to their supreme degree of signification.

Radhakrishnan, although he does not clarify these principles which pervade the exegesis of Śaṅkara, turns spontaneously, first, to the *neti neti* passage which, he says, "tells us that Brahman is absolutely non-empirical."[8] Then he turns to the second, "ultimate reality, for Śaṁkara, is fullness of being"[8] and to the third, "this universe has its root in being *(san-mūla)*, has its basis in being *(sad-āśraya)*, and is established in being *(sat-pratiṣṭha)*.[8] Finally, inverting the above suggested order, he first brings forth the essential definition, 'the ultimate reality is being and consciousness"[8] and then the fourth, "ultiate reality, though it transcends all distinctions of subject and object, is not wholly unknown to us for it is our very self...Atman is not the subject *(pramātṛ)* but it is the basis of the subject-object distinction...What appears as not-self *(anātma-vastu)* has its being in the self. It is *bhūta-vastu* which we have only to acknowledge. Brahman is being (*sat*), consciousness (*cit*), and bliss *(ānanda)*"[9]

This turning to the *mahā-vākyas* and in that order reveals in Radhakrishnan an essential scripturalism (*śruti-vada*) which, in his haste to focus on intuition, he scarcely deigns to avow.

However, not paying enough attention to the above-recalled definition of *aVidya* as the opposite of all forms of superimposition on Brahman, and the exegetical principle that all the mahā-vākyas, including the *yataḥ* type, are infallible only as to their purified and supremely elevated meaning, he continues after many to misunderstand the assertion of divine causality and Śaṅkara's teaching regarding the double form of Brahman, *nirguṇa* and *saguṇa*.

He writes : "The supreme Brahman when viewed as the creator and governor of the universe is said to be *sa-guṇa* Brahman or the personal God *(dvi-rūpam hi brahmāvagamyate, nāma-rūpa-vikārà-bhèdopādhi-viśiṣtam, tad-viparītam sarvo pādhi-varjitam)*."[10]

This quotation, which he leaves untranslated, comes from Śaṅkara's commentary on the Vedānta Sūtra, 1. 1. 11. There he first concludes that the Vedānta-texts which he has exhibited under the first eleven sūtras are capable of proving, and have finally settled, that the all-knowing Brahman is the general cause" of the world, and further, " that all the Vedānta-texts whatever maintain an intelligent cause." Then he puts the question, "What reason is there for the subsequent part of the Vedānta-sūtras?" He replies with the words quoted by Radhakrishnan: "Brahman is apprehended under two forms; in the first place, as qualified by limiting conditions owing to the multiformity of the changes of names-and forms; in the second place as being the opposite of this, i. e. free from all limiting conditions whatsoever." He does not then say, like Radhakrishnan, "Both are valid forms of Brahman."[10] Rather he explains that the śruti presents this double form of Brahman "according as it is the object either of knowledge or of Nescience" and that, therefore, "an enquiry will have to be undertaken into the meaning of the texts, in order that a settled conclusion may be reached concerning that knowledge of the Atman which leads to instantaneous release." Finally, he already announces that the texts which connect Brahman with *upādhis* (limiting adjuncts)present it as an object of devout meditation (*upāsanā*) whereas those which present it as free from *upādhis* present it as the object of Knowledge.

Much later on, in 4. 3. 14, he puts the question, "But are there really two Brahmans, a higher one and a lower one?--Certainly they are two, for Scripture declares this." Then, he brings forth the expected objection, "This distinction of a higher and a lower Brahman stultifies the scriptural texts asserting non-duality:--Not so, we reply. The objection is removed by the consideration that names-and-forms as upādhis are due to Nescience."

We conclude that the highest form of Brahman is fully valid, as pertaining to Knowledge, but the lower form is ineffective for leading to Knowledge; it has validity only as a meditational device, says Śaṅkara, "whose fruit falls within the sphere of *samsāra*, Nescience having not as yet been discarded."

Radhakrishnan makes the further assertion, "We have the interaction between the two (*nir-guṇa* and *sa-guṇa* Brahman) which is the cosmic process gradually realizing the values of spirit in its upward asscent from nothingness to the kingdom of God under divine (underlined by him) inspiration and influence."[10] This cannot properly be grounded in the writings of Śaṅkara.

5-The Status of the World--In this section Radhakrishnan makes a number of important assertions which derive from Śaṅkara but sometimes distort his teaching:

a-"We deny only the existence of the world apart from or independent of Brahman."[10]

b-"God is sometimes represented as the creator of the universe and *māyā* is then treated as the power or *Śakti* through which he creates. In this sense God is the material as well as the efficient cause of the universe."[11] Actually, it is not God or the lower Brahman who is thus cause in two ways. What Śaṅkara affirms is this: "Brahman (absolutely understood as in 1. 1. 2 before the distinction of the two Brahmans which begins to be made only from 1. 1. 12) has been defined as that from which there proceeds the origination, sustentation and retractation of this world...This definition comprises alike the relation of substantive causality (i. e., of *upādāna*, the reality-providing cause, which need not be 'material')...and the relation of operative causality (of the *nimitta-kāraṇa*, the structure-providing cause which gives shape and order and, hence, needs to be intelligent)...The Ātman is the operative cause, because there is no other ruling principle, and the *upādāna kāraṇa* because there is no other substance from which the world could originate." (BSBh 1. 4. 23) Let us notice that in this sūtra both Bādarāyaṇa and Śaṅkara assert here the total sufficiency of Brahman's causality which excludes all other proposed causes, especially unconscious ones like prakṛti or atoms. Later, in 2. 1. 14, Śaṅkara will purify the notion of *upādāna* as applied to Brahman by excluding from it *pariṇāma* in the sense of modification of the cause: "A number of passages, by denying all modifications of Brahman, teach it to be absolutely changeless (*kūṭastha*)...And, being changeless, Brahman cannot be the substratum of varying attributes."

On other occasions Śaṅkara purifies further the notion of Brahman's causality from such superimposition as necessity, dependence on instruments or other helps, desire for a fruit; he elevates it to supereminence as when he speaks of "the absolutely complete power of Brahman" (BSBh 2. 1. 24.). This power belongs to the highest Brahman as Fullness which alone precontains and can reveal all the names-and-forms (cf. BSBh 1. 3. 41). Brahman *is* that Fullness; it *has* nothing, not even the kind of adjacent and dependent *māyā* or *prakṛti* upheld by some later Śaṅkarians and, in their wake, by Radhakrishnan.

c-"Brahman with *prakrti* or *māyā* is *sa-guṇa* Brahman or Īśvara comprehending the diversity of souls and objects. Īśvara as the lord of all existences is immanent in the cosmic process."[12]

In BSBh, the term *īśvara* (lord) is, first (chronologically and by full right,) attributed to the absolute Brahman, the object of *Vidyā*. It refers to the paramount rulership which, as we saw, belongs to the operative side of its total cusality. The title of Īśvara is also given to the lower Brahman, the object of *upāsanā,* but in this case it lacks the sovereign transcendence of the first.[13]

d-"Brahman is real (*sat*). The world is not absolutely real but it is not *a-sat* or nothing. The world has empirical existence which is quite different from the eternal being of Brahman and absolute non-being...Brahman (is) the basis of the empirical world."[14]

Śaṅkara, relying on the Indian theory of the different meanings, primary and secondary, of terms according to their contexts, expresses this more precisely: Brahman is *paramārthataḥ sat,* i. e., real in the supreme sense of the term; the son of a barren woman is *paramārthataḥ asat,* unreal in the supreme sense of the term. The world is *sad-asad-vilakṣaṇa* (I would write *Sad-Asad-vilakṣaṇa*), it cannot be characterized as Real or Unreal supremely understood.

e-"It is often said that the world is an illusory appearance for Śaṅkara...The self-existent character of the world persists so long as the knowledge of its rootedness in Brahman does not arise. In the state of enlightenment we realize that the world is only a manifestation of Brahman...The world cannot be viewed as either real or unreal. It is inexpressible *(a-nirvacanīya)*...(As such) it is sometimes called *māyā*...It is of the nature of *mithyā* and is eternal...The world rests on Brahman as the serpent on the rope and not Brahman on the world, not the rope on the serpent. According to Śaṅkara, the whole conception of causation applies within the realm of phenomena...Causation cannot apply to a being that is essentially non-empirical."[15]

Actually, this restriction of causation to the realm of phenomena goes back to the Buddhist logician Dharmakīrti (c. 600-660). Śaṅkara does not appropriate it anywhere. As to "the self-existent character of the world," Radhakrishnan is right in distinguishing the pre-enlightenment and the enlightenment states. During the first, *a-Vidya* reigns. Through superimposition of *Sat* on *a-Sat,* the world is viewed as self-existent, independent, eternal, made of monadic beings, intrinsically independent and linked among themselves only by extrinsic relations such as causation. When, thanks to the *mahāvākyas* of *śruti* we enter into *Vidyā,* such superimpositions vanish like so many illusions and we realize the truth, namely, that the world and its beings are *totally effects*, ontologically and intrinsically dependent upon their total Cause, of which therefore they are imperfect manifestations, varied and graduated according to scale of excellence, comparable to reflections (*ābhāsa*), distinct but never simply different from *Sat* (how could they since whatever they are is issued forth from it alone?) and constantly rooted in it (*San-mūla*), but in no way affecting this *kūṭastha* through mutation or loss or gain. This is the aspect of *Vidyā* which concerns the world. Since it is true, it can never be sublated but only better and better penetrated and appropriated.

Does Śaṅkara say that the world is *anirvacanīya?* Unlike Bhartṛhari and Maṇḍanamiśra, he never uses the phrase *sad-asadbhyām-anirvacanīya* but only *tattvānyatvābhyām anirvacanīya* for that which cannot be defined either as 'that' or as 'other than that'. And this is never the world but its objective potentiality in Brahman. Thus in BSBh 1. 1. 5 the question is put, "What was the object of Brahman's thinking before the creation?" And his reply is, "The object of thinking is unevolved names and forms *(nāmarūpe avyākṛte)* which are not definable as 'that' or 'other' *(tattvānyatvābhyām anirvacanīyā)* and which are going to be manifested." But let us note that they are quite definable in terms of reality since he says in *Aitareya Up. Bhāṣya* 1. 1. 2 : "These *nāma-rūpas*, which are identical with the Ātman in their unmanifested state, can become the material elements *(upādāna-bhūte)* of the manifested universe." In BSBh 1. 4. 3, it is the undifferentiated *māyā* which is said to be *tattvānyatva nirūpanasya*, an equivalent expression. In BSBh 2. 1. 27, the phrase is again connected with the unevolved names-and-forms. As to the world, Śaṅkara would never declare it undefinable since he has defined it as 'totally effect' and negatively as *Sad-Asad-vilakṣaṇa.* [16]

But is not the world "of the nature of *Mithyā*"? The world as known by the ignorant is, indeed, *mithyā*, because the ignorant superimposes upon the real world the nature and characteristics of the absolute Subject or *Sat*. But as known correctly by those who have been properly instructed in *Vidyā*, it is not false but true in the manner of an effect whose totality depends existentially on *Sat*. The ordinary *vyavahāra* thinking and speech lacks this metaphysical perspective and implies *dvaita*; this is why it has to be sublated by the *advaita* speech (of the *śruti*) and thinking. This *advaita* thinking does not mean that we now apprehend the "phenomenal nature" of the world. The world is not just phenomenal as in Buddhist *māyāvāda*--so completely rejected by Śaṅkara[17] --but its ontological status is that of an effect, limited, impermanent, imperfect in being, intelligibility, reliability and finality, totally and constantly dependent on its *Sat*-Cause, but also manifesting it in diverse ways like so many reflections of it. It is *a-Sat* but all the same *sat* and not *Asat*.

f-"We can never understand how the ultimate reality is related to the world of plurality, since the two are heterogeneous."[18]

This alleged heterogeneousness is denied by Śaṅkara when he asserts the *an-anyatva* (non-otherness) of the contingent beings from their *upādāna* cause.For instance, in B. S. Bh 2. 1. 18 : "It is impossible, even within hundreds of years, ever to bring about an effect which be different (*anya*) from its cause." Or in *Taittirīya Up. Bh.* 2. 6. 1 :"There exists in the past, present or future not one thing other (*anya*) than the Ātman, i. e., non-Ātman, separated (from it) by space or time, utterly subtle, disconnected and remote (from it)."

g-"Īśvara's power of self-expression...is called *māyā*. This energy of Īśvara becomes transformed into the *upādhi* or limitation, the unmanifested matter *(avyaktā prakṛti)* from which all existence issues."[19]

This is falling back into Sāṅkhya, "our worst enemy" wrote Śaṅkara. He had taken trouble to 'de-sāṅkhyanize' the language of the *Brahma-sūtra* (for instance, the term *'parimāṅa'* of which he refused the implication of change in the Brahman when causing as *upādāna*). Among his followers the māyāvādins 're-sāṅkhyanized' his Vedānta and this is what the above statement of Radhakrishnan echoes.

6-The Individual Soul--Radhakrishnan devotes one page to this topic. It is of the same vein as the previous section: a mixture of Śaṅkara's teaching with later advaitism. The chief points of what he writes are these :

"The jīva or the individual soul is a composite of self and non-self...Their wrong identification is the basis of all experience. Through identification with the limitations (*upādhi*) like the internal organ *(antaḥ-karaṇa)* the self functions as enjoyer subject to rebirth or bondage...*Jīva* is an empirical form or manifestation of Brahman...When viewed in its true character...it is the *sākśin* or the witness self. It is consciousness, pure and simple."[20]

This passage is derived from the end of Śaṅkara's introduction to his BSBh. But we may look for further light in BSBh 1. 1. 1: "Every one is conscious of the existence of (his) self, and never thinks 'I am not'...But there is a conflict of opinions as to its special nature...(opinions are exposed of which the last is the opinion of those Vedāntins with whom Śaṅkara agrees:) Others, finally, maintain that the Lord is the Ātman of the enjoyer (*ātma sā bhoktur-ity-'pare*)." Elsewhere he says, "the Ātman of the knower *(jnātuḥ)*" or "of the doer *(kartuḥ)*"----note the genitive. What is this enjoyer-knower-doer-ego? An elaborate answer is given in the *Upadeṣa-sāhasrī*-18:[21]

"The appropriator *(abhimāna-kṛt)* is the ego-sense (*ahaṃ-kartṛ*) which always stands in proximity to this (*Ātman* which is pure consciousness, *upalabdhi*) and acquires a reflection of it (*tad-ābha*). Hence, there arises that complex (which will have to be discriminated) of the *Ātman* and what pertains to it *(ātmīya)*, which is the sphere of 'I' and 'mine'." (verse 27)

"Only when there is a reflexion (*ābhāsa*) (of the inner Witness on the ego-sense) do words (such as *aham, tvam*, by referring to the reflection) indicate indirectly (*lakṣayeyur*) the inner Seer *(pratyagdṛśim)*. They cannot designate him directly in any way (*na sākṣāt tan abhidadhyuḥ kathaṃcana)*." (verse 29) Radhakrishnan did not speak in this second presentation of Vedānta about the incapacity of words to express Brahman according to their primary (empirical) meaning (*mukhyārtha*) and of their capacity, according to their secondary meanings (*lakṣyārtha*), for 'indicating indirectly' the Ineffable on the basis of some similarity to it which is present in its reflections or other manifestations to which they refer primarily. Yet, it is an important contribution to Vedānta exegesis.

"Because the ego-sense bears a reflection of the *Ātman*, it is spoken about in terms of *ātman* (*ātma-śabdaiḥ);* just as words pertaining to fire are applied to torches and the like though only indirectly and not directly *(parārthatvān-na cā-'njasā).'* (verse *30-31)*

"The reflection of a face is different from the face since it conforms to the mirror; in turn, the face is different from its reflection since it does not conform to the mirror. The reflection of the *Ātman* in the ego-sense is comparable to the reflection of the face, while the *Ātman* is comparable to the face and different from its reflection. And yet (in ordinary thinking and speaking) the two remain undiscriminated." (verses 32-33a)

He then gives 4 opinions which attempt to define the ego as *saṃsārin* (migrating from birth to birth) but fail to discriminate correctly the *Brahman-Ātman-Sākṣin*, its reflection and the reflector. (verse 34-36) The reflection is a property (*dharma*) neither of the face (since it conforms to the peculiarities of the mirror and disappears with its removal whereas the face remains) nor of the mirror (since the latter ceases to contain it when the face is displaced.) Neither is it a property of both (since it is not seen when both are present but improperly placed). (cf. verse 37-39) But a reflection is also not a reality in its own right (*vastu*) since it entirely depends on a certain conjunction between face and mirror. "And thus it is taught by both the śāstra and reason that a reflection is not the reality (*ābhāsā-' sattvam*) (and the reflection of *Sat* in the ego-sense is *a-Sat*, not, the Reality)." (cf. 39-43)

If the three are clearly discriminated, it is possible to interpret the *tat-tvam-asi* teaching through the indicative power (*lakṣaṇā*) of its terms. The primary meaning of *tvam* will be understood to refer to the *ābhāsa* mistakenly taken for the *Sākśin* superimposed with the agency of the inner sense *buddhi*, but its secondary and supreme meaning will be understood to indicate the pure *Sākśin* free of all superimpositions. (cf. 50-65)

In this teaching it is through the simile of face-reflection-mirror that Sankara has demonstrated the total dependence of the *jīvātman* on the *Paramātman*, its being conditioned by a material support (*āśraya*, cf.43a), immediately the inner sense or senses, and the fact that it is not Reality in its own right and that it has to be transcended for it is totally referring to another.

Indeed, it has the positive content of being totally an image of the supreme Self. its form is his own Form (*Svarūpa*). This is why it can be mistaken for Him, but this is why also "this *ābhāsa* is the only door (*dvāra*) through which we can cross from the primary (and empirical) to the secondary (and metempirical) meaning of *tvam*" (verse 110) This crossing is like an awakening from a painful dream (cf. verse 186); it is the "experience of the self" (*anubhavā-'tmanaḥ*). (vese 104) In this experience, the Witness is not "witnessed" (as if it were an object and needed to be illuminated) but realized as Witness, absolute Subject, pure Consciousness. (cf. verse136)

7-Mokṣa or Liberation--Śaṅkara affirms further that this realization is liberation and that it can happen even in this life (*jīvan-mukti*). *Mukti* is not a becoming--this would imply that the reflection is an independent entity changing into another--or a becoming clear (a tenet of the Bhāṭṭas), but a 'being known,' being established (*siddhi*) (137-138) as *Sākṣin* and *Sat* of the *ābhāsa*. Compare *"Ātmā sa bhoktuḥ"* of BSBh 1. 1. 1.

Radhakrishnan gives us equivalently the same teaching on p. 281. But he adds some peculiar notations of his own.

First, he says, "It is wrong to assume (like Deussen whom he rebukes here) that in the state of liberation all plurality is annihilated. To get rid of the ego-sense is not to get rid of all life and existence." This he explains a little later in the following way : "The Absolute consciousness is viewed either as being 'without any limiting adjuncts or as being all the limiting adjuncts.' (He does not mention the source of this quotation.) It becomes the self of all salvation, is *sarvātma-bhāva.* "

As to the *jīvan-mukta*, he says that "his life will be one of dedicated service to humanity, which is a spontaneous expression of his realization of the oneness of all." Some of those illumined souls "retain their individualities for fulfilling the functions assigned to them by the supreme Lord (cf. BSBH 3. 3. 32)...They transform their energies into a living whole which expresses itself through love and power. "281

Conclusion--We may end on this high note of altruism. Its root is in the *Brama Sūtra* and its commentary but it has the accent of Radhakrishnan. He had a very altruistic personality and the highest sense of responsibility in discharging the offices entrusted to him. The exposition we have examined was itself an altruistic present he was offering to mankind. In it he was concerned to adapt Śaṅkara's teaching to the comprehension of modern minds. He was not an indologist intent on the most faithful recovery of the Ācārya's thinking, unadulterated by that of later and lesser thinkers. But the very ability of his own presentation spurs us to question it and test its reliability. Scholars will agree that this is the best formar of homage we can pay a great scholar on his birthday centenary.

References :

1. G. Parthasarathi and D. P. Chattopadhyaya, *Radhakrishnan Centenary Volume*, Delhi : Oxford University Press, 1989, 53-70.
2. Sarvepalli Radhakrishnan (Chief Editor), *History of Philosophy Eastern and Western*, London: G. Allen and Unwin, 1952, Editors' Preface, p. 6.
3. *Ibid.*, p. 272.
4. P. 273.
5. P. 284
6. P. 274.
7. Pp. 274-275.
8. P. 275.
9. P. 276. We may remark here that the *Saccidānanda* definition of Brahman is posterior to Śaṅkara.
10. P. 276.
11. P, 277.
12. P. 276.
13. See Sengaku Mayeda, *Śaṅkara's Upadeśasāhasrī critically edited*, Tokyo : Hokuseido Press, 1923, Introduction, p. 38-39 : "In the BSHh, *(param) brahma(n) and paramātman* are interchangeable with *Īśvara*. Even in the case of *upāsanā, aparaṃ brahma, (param) brahma (n)* and paramātman may refer to Īśvara.
14. P. 277.
15. Pp. 277-278.

16. See Sengaku Mayeda, *op. cit.*, pp. 32-34; Paul Hacker, "*Eigentumlichkeiten der Lehre und Terminologie Śaṅkaras: Avidyā, Nāmarūpa, Māyā, Īśvara,*" ZDMG, Vol. 10 (1950), pp. 246-286; reprinted in his *Kleine Schriften*, Wiesbaden: Franz Steiner, 1978, pp. 69-109; and Kiyoshima Hideki, "*The Concept of anirvacanīya in Early Advaitavedānta, Acta Asiatica* 57 (Tokyo: The Tōhō Gakkai, 1989), pp. 45-60.
17. See. Daniel H. H. Ingalls, "*Śaṅkara's Arguments Against the Buddhists," Philosophy East and West,* III (1953-1954), pp. 291-306.
18. P. 279.
19. P. 279.
20. Pp. 279-280.
21. S. Mayeda, *op. cit.*,' has established the authenticity of *Upadeśasāhasrī* in his introduction.
22. P. 281.

DR. RADHAKRISHNAN'S APPROACH TO THE GĪTĀ

H. MAHESHWARI*

The spirit of Indian Idealism combined with the temper of Western scholarship, motivated by appreciation of Religion and appeal of universalism, expressing itself through self-convinced modern jargon-this apparently is the outstanding feature characterising Dr. Radhakrishnan's impressive figure. Having written extensively on philosophical and religious themes, he is well known to our age as a leading exponent of Indian Wisdom, particularly to the Western and westernised world.

But Dr. Radhakrishnan was certainly much more than his writings. His innumerable talks communicated quite a good deal to his audience besides his writing conveying what they do to his readers. One specially remembers his Sunday-Gītā-lectures while he was the Vice-Chancellor of the Banaras Hindu University during forties. It may not be an exaggeration that of all the scriptural sources the Bhagavad-Gītā was perhaps the closest to his heart. It would be worthwhile reflecting on what he has left with us in writing on the Gītā, his comments, his explanations, his elaborations of the themes of the Gītā.

The present paper is an attempt to read Dr. Radhakrishnan's approach to the Gītā through his commentary on he Bhagavad-Gītā, presented by him in the course of his long "Introductory Essay" and the text and translation of the entire Gītā with frequent explanatory notes. Needless to say that his book *The Bhagavad-Gītā,* first published in 1948, deserves to be deemed as an advancement upon his chapter on the Gītā's Thought, entitled as 'The Theism of the Bhagavadgītā' included in the first volume of his *Indian philosophy*, first published in 1923.

Dr. Radhakrishnan considers the Gītā to be primarily a religio-ethical scripture. "The Bhagavadgītā", he writes, "is more a religious classic than a philosophical treatise". (*The Bhagavadgītā* by Radhakrishnan, 1970 edn., p.11) The term 'religious' is here intended to serve a very profound and universal sense, above all denominational references. In his own words :

> "It (the Gītā's teaching) represents not any sect of Hinduism but Hinduism as a whole, not merely Hinduism but religion as such, in its universality, without limit of time or space, embracing within

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*. Sri Aurobindo Ashram, Pondicherry

its synthesis the whole gamut of the human spirit, from the crude fetishism of the savage to the creative affirmations of the saint." (Ibid, p. 12) Simultaneously, of course, he regards the Gītā as a scripture of 'eternal values'[1] 'light of reason' and 'moral intuition', and reads the significant phrases, *'brahma-vidyā'* and *'yoga-śāstra'*, repeated throughout in the colophon, as 'metaphysics and ethics'.

To speak of so many things in the Gītā, all at once, is mostly a part of Dr. Radhakrishnan's style. One is certainly impressed by the richness and universality of the Gītā. And yet one would ask: "Is the Gītā a jumble?" Will universality of the Gītā's religious character mean essential truths of religion as religion or an uncritical approval of every religionistic tendency of man? How shall we account for the Gītā's devaluation of ritualistic Vedicism and its commendation of spiritual poise in *buddhi-yoga*? What shall we do with the categorical declaration of Krishna that Karma is far inferior to Buddhi-Yoga? *'dūrena hyavaram karma buddhi-yogād-dhanañjaya'*. Is it'not the decisive advice of the Divine Teacher that Arjuna should rise above the three guṇas that characterise the religious practices of the Veda? (II-45)

The indisputable fact about the Gītā is that it commences with Arjuna's crisis of consciousness with regard to his religio-ethical ideal, *dharma-saṁmūḍha cetā,* and, dealing in its developmental course with principles of Dharma, it culminates in the supreme word of the Master, *paramam vacaḥ*, exhorting him to abandon all dharmas and take refuge in the Divine alone. One would sincerely feel that the Gītā is therefore a spiritual scripture rather than religious. Dr. Radhakrishnan does realise the importance of it, perhaps using the term "religious" in its esoteric sense.

The term "ethics", likewise finds a favour with Dr. Radhakrishnan and he uses it for all the spiritual disciplines in Indian Philosophy so as to treat it as a synonym for *sādhanā*. The Gītā is absolutely clear about *Brahma-vidyā* and *Yoga-śāstra*, and, reflecting again on Arjuna's predicament, which obviously is ethical, and the spiritual solution by transcendence of both good and evil, *śubhāśubha-parityāga*, in constant union with the Divine, one would legitimately think that the Gītā's teaching is ultimately supra-ethical. Dr Radhakrishnan does not miss the spiritual content of the Gītā's teachings, but perhaps the term 'ethics' carries for him a spiritual dimension so as to be equated with the Gītā's yoga!

Dr. Radhakrishnan observes that the teaching of the Gītā have a synthetic character so that ethics and religion and philosophy go hand in hand together in it. He says; "...

> in the Gītā are united currents of philosophical and religious thought diffused along many and devious courses. Many apparently conflicting beliefs are worked into a simple unity to meet the needs of the time,...The Indian tradition has always felt that the apparently incongruous elements were fused together in the mind of the author and that the brilliant synthesis he suggests and illuminates, though he does not argue and prove it in detail, fosters the true life of spirit". (p. 15)

In his 'Introductory Essay', Dr. Radhakrishnan dwells on certain themes that are important in the Gītā, the Ultimate Reality, World and Māyā, Individual Self, Yoga-śāstra, Jñāna, Bhakti, Karma and the Supreme Goal. In each one of them one reads his interpretation of the Gītā, along with frequent references to other scriptures, traditional Ācāryas and prominent Western thinkers. That provides the general lay-out and specific lines for entering into the text of the Gītā along with his translation and frequent notes. For a serious student of the Gītā, it would be meaningful to proceed into a study of the Gītā on such lines and also see how far and in what way the Gītā itself supports and warrants these lines. The task is rather too big for the scope of a single paper like this.

And yet, it is worthwhile to reflect on some outstanding themes. It is significant that the Gītā commences with a paralysing crisis of values, felt acutely by a righteous hero in a challenging situation of war, resulting in his complete break-down. Dr. Radhakrishnan does notice the criseis, but he reads it as a symptom of 'confusion' and 'barrenness' and 'insufficiency', preparing for his seeking for God. (p. 51-97). Turning to the Gītā one clearly sees that the depressed and dejected being of Arjuna earnestly seeks for some saving solution to his moral conscience, *śreyaḥ*, rather than become a spiritual seeker, inquiring into the ultimates of existence and truths of self and world and God for some final release or liberation. It is true, no doubt, that the teaching of the Gītā are centrally spiritual, from the beginning to the end, and that Arjuna's being specially deserves them for getting out of his predicament and crisis. But such a development of the teaching is not in direct response to any spiritual quest in him. It is the genius of the Divine Teacher, Krishna, that reveals to Arjuna's consciousness that spiritual awakening in Yoga is the only way out, considering the inherent limitations of morality and religion .

Dr. Radhakrishnan presents a metaphysical sketch of the Ultimate Reality and Māyā and the World and the Individual self according to the Gītā even though he observes that "the teaching of the Gītā is not presented as a metaphysical system". (p. 12) References to the Upaniṣads and the view-points of the Ācāryas are as important lines of this sketch as the ideas indicated in the Gītā. What impresses in that sketch is not an adequate statement of the Gītā's metaphysical principles but the importance of synthesis, *samanvaya*, avoiding this or that extreme, particularly absolutistic negations, even though Dr. Radhakrishnan does not clearly reject the advaitic position. The Gītā's ideal of spiritual fulfilment carries its strong appeal and metaphysical absolutism deserves moderation. He writes:

> "If the Supreme Reality were unique, passive and immobile, there would be no room for time, for movement, for history Time, with its processes of change and succession, would become a mere appearance. But God is a living principle, a consuming fire. It is not a question of either an Absolute with an apparent multiplicity or a living God working in this pluralistic universe. The Supreme is both this and that. Eternity does not mean the denial of time or of history. It is the transfiguration of time. Time derives from eternity and finds fulfilment in it. In the Bhagavadgītā, there is no antithesis between eternity and time. Through the figure of Kṛṣṇa, the unity between the eternal and the historical is indicated. The temporal movement is related to the inmost depths of eternity." (p.38)

The metaphysical position of the Gītā has been variously interpreted by different commentators including Dr. Radhakrishnan. He refers to some of them without being critical, incorporating in his writing numerous ideas, interpretative, comparative, referential, even sometimes casual, too varied to be knit into a coherent and sustained commentation shifting often too fast to allow his reader to dwell on some central theme. And yet one seizes on certain flashy expressions in his writing which are quite penetrative, and if the reader may pause at them, invite him to peep into the thinker in him often shrouded by the impressive scholar-writer. Such expressions are not infrequent though in his style they are allowed to get mixed and be lost amongst common notions.

In course of his metaphysical statement about the Gītā, one comes across such ideas as deserve quite a brooding. He writes, for example, "The eternal "I" confronts the pseudo-eternal "not I", Nārāyaṇa broods over the waters. ...When the element of negation is introduced into the Absolute, its inwardness in unfolded in the process of becoming. The original unity becomes pregnant with the whole course of the world". (p. 29) Continuing in the same strain, he writes:

> "Cosmic process is the interaction between the two principles of being and non-being: God is the upper limit with the least affection by and complete control of non-being and matter or prakṛti is the lower limit with the least affection by being. The whole cosmic process is the Supreme God working on prakṛti which is conceived as a positive entity because it has the power of resistance. As resisting form, it is evil. Only in God is it completely penetrated and overcome. In the rest of the created world, it is there in some degree or other, obscuring the light." (p. 39)

One would naturally pause and try to contemplate and address oneself to the task of finding the relevance of such dualistic observations to the non-conceptual spiritual wisdom of Gītā and its Divine Oneness. Dr. Radhakrishnan, however, appears to be quite conscious of the Gītā's position as he immediately observes: "The Gītā does not uphold a metaphysical dualism; for the principle of non-being is dependent on being". (p. 39) What then would one make of the above metaphysical presentation of 'being'and 'non-being' as mutually opposed extremes?

It would be proper to maintain that the Gītā's Brahma-vidyā cannot be reduced to this or that metaphysical jargon. Brahma-vidyā is nothing less than Brahma-vidyā; it is enlightening knowledge of the Supreme, an experiential truth of realisation attainable by the sādhanā of Yoga as revealed in the Gītā. The Divine Teaching is at once Brahma-vidyā as well as Yoga-śāstra.

Dr. Radhakrishnan significantly points out to the synthetic character of the Gītā's Yoga. In his own words : "The Gītā gives a comprehensive yoga-śāstra, large, flexible and many-sided, which includes various phases of the soul's development and ascent into the Divine. The different Yogas are special applications of the inner discipline which leads to the liberation of the soul and a new understanding of the unity and meaning of mankind." (p. 50)

The idea of the 'liberation of the soul' normally leads one to the conventional belief that the soul is in bondage of life and body subject to the working of the three guṇas of Nature, which Dr: Radhakrishnan does not seem to reject. But he faithfully points out that the Gītā's Yoga and spiritual freedom are not life-negating or world-shunning. He specifically says: "Liberation is not the isolation of the immortal spirit from the mortal human life but is the transfiguration of the whole man.' (p. 76)

The Gītā's Yoga-śāstra is usually presented in terms of the disciplines of Karma and Jñāna and Bhakti. Dr. Radhakrishnan gives in his *'The Bhagavadgītā'* a synopsis of the three ways of Knowledge and Devotion and Action in the Introductory Essay in order that the student of the Gītā may enter into its elaborate study with ease and familiarity. It is against the vast Indian back-ground, its long tradition in thought and practice related to Jñāna-mārga, Bhakti-mārga and Karma-mārga that this synopsis stands. From the study of it one gets a general acquaintance of the three paths rather than a close and specific understanding of them centered on the Gītā. In rush of cognate ideas is a prominent feature which often characterises Dr. Radhakrishnan's writings.

One sincerely feels the need of being introduced to the Gītā's triple way, its trimārga, in the light of the Gītā itself. When Krishna declares that the Yoga he is giving to Arjuna is the ancient, immutable Yoga given by him first to Vivasvan from whom it was received by others including king-sages, does it mean, as Dr. Radhakrishnan puts it, that there is nothing new about it, that it is only a renewal of some tradition of old? Is it not the supreme secret, *rahasyam uttamam*, which the Divine Teacher by his grace and compassion is revealing to his beloved disciple, a Doctrine which is eternal and unique, which no mere traditional school of Yoga could provide to cure a soul in radical crisis?

The uniqueness of the Gītā's Yoga along with its synthetic character deserves to be brought out whereby one could see that the Gītā is not attempting at some kind of a combination of different Yogic techniques but bringing home the integral nature of its life-wide Yoga. Dr. Radhakrishnan does point out that the three ways of knowledge and Devotion and Action are mutually inseparable and that "they are different aspects of the one movement of the soul". (p. 54) His reference to the triple capacity of man, viz., cognition, will and feeling, in this connection does help to grasp the correlated mutuality of the three ways. And yet it does not reveal how each way would necessarily imply the other two or how the supreme attainment by one way would mark the fulfilment of the other ways, how, for example, the Knowledge of the Supreme Reality would mean the Love of the Divine or the dynamic oneness with the Supreme Lord.

It would be proper to illustrate the point specifically. Dr. Radhakrishnan's statement about Bhakti in his 'Introductory Essay' makes a reference to various ideas on devotion according to Indian (Hindu) tradition and Christianity, and has itself become a blend of devotional sentiments projected in the name of the Gītā. One finds that his reading of the Gītā's Bhakti Yoga tends to move away from the "Samanvaya" he so fondly proclaims as the distinction of the Gītā's Yoga-śāstra. For example he writes:

> "Bhakti, in the Gītā, is not an *amor intellectualis* which is more reflective and contemplative. It is sustained by knowledge but is not knowledge. It involves no reference to yoga technique or longing for speculative knowledge of the divine." (p. 61)

One would profitably turn here to the Gītā itself and seek for the essential truth and intrinsic meaning of both Jñāna and Bhakti as revealed by the Divine Teacher in order to see whether each of them necessarily implies the other. The Bhakta is characterised in the Gītā by surrender to the Divine not only of the heart of feeling but also of the mind and understanding, *mayyarpita mano-buddhiḥ*. (XII-14) Also Jñāna as spiritual knowledge marked out by unmixed love and adoration for the Divine in an un-swerving Yoga, *mayi cānanyayogena bhaktiravyabhicārinī*. (XIII-10) Krishna says that the inquisitive seeker of knowledge, *jijñāsu*, is one out of the four categories of devotees turning to the Divine in love and adoration, and that the gnostic devotee, the *jñānī*, ever united with the Divine, is distinguished by his singular love and adoration for the Supreme, and is dear to the Divine. (VII-16,17) Will it not be worthwhile to approach the Gītā's Yoga more intimately, more intrinsically?

It is quite apparent that Dr. Radhakrishnan recognises the integrality of the Gītā's Yoga, inspite of certain inadequacies and gaps in the way of his dealing with the central themes of the Gītā like Jñāna, Bhakti and Karma. "The Gītā", he says, "insists on the unity of the life of the spirit...Work, knowledge and devotion are complementary both when we seek the goal and after we attain it." (p. 75) He clearly emphasises the importance of active life even after attaining the spiritual Wisdom and freedom as the Goal of human existence. In some of his expressions he sounds to be quite in tune with Sri Aurobindo. He writes, for example, that according to the Gītā "the state of spiritual freedom consists in the transformation of our whole nature into the immortal law and power of the Divine ...The freed soul is inspired by Divine knowledge and moved by the Divine Will." (p. 76)

Terms like 'transfiguration' and 'ransformation', however, invite attention and it would be worthwhile to enter into a comparative study of the Gītā particularly in the light of Sri Aurobindo. As one turns to Dr. Radhakrishnan's treatment of it in the course of his translation and explanatory notes and comments, it becomes more and more evident that his emphasis on what may be termed as spiritual dynamics has a thrust of importance regarding man's socio-ethical life. He writes:

> "The Gītā does not teach a mysticism that concerns itself with man's inner being alone. Instead of rejecting the duties and relationships of life as illusion, it accepts them as opportunities for the realisation of spiritual freedom. Life is offered to us that we may transfigure it completely." (p. 80)

It would be out of proportions here if one attempted to present a full portrayal of Dr. Radhakrishnan's ingenuity as an interpreter of the Gītā. It would, however, be a serious lacuna if attention were not invited to at least some of his representative commentations for a proper appraisal of his approach. Hence a few citations: In connection with the marks of a *sthitaprajña*, sought for by Arjuha in the second chapter of the Gītā, Dr. Radhakrishnan provides a long note on *saṁnyāsa*, the fourth stage of life according to the Hindu discipline of life, almost equating the *saṁnyāsin* with the *sthitaprajña* (pp. 122-23) About *cāturvarṇya*, set into evolution, *sṛṣṭam*, by the Divine (Chapter IV) Dr. Radhakrishnan's long comment is just in tune with reformative modernity, stressing simply on social equality! (pp. 160-61) In connection with the extraordinarily subtle truth of seeing action in inaction and inaction in action, *karma* in *akarma* and vice versa (Chapter IV) he writes : "Akarma means the absence of bondage resulting from work..."! (p. 163) Pertaining to Krishna's exhortation that one should sublimate and deliver oneself by oneself, since one is his own enemy as also his friend (Chapter VI). Dr. Radhakrishnan brings in the relationship between the Universal Self and the personal self, saying that "The Universal Self can be the friend or the foe of the personal self."! (p. 189) These and such other interpretations of Dr. Radhakrishnan deserve to be critically studied by keen students of the Gītā.

Commentators often put their seal of authority on this or that śloka of the Gītā declaring it to be its surpassing word, *mahāvākya*. That simply shows their inclination. Dr. Radhakrishnan is no exception. Commenting on the last *śloka* of chapter XI, he says, "This verse is the substance of the whole teaching of the Gītā. *"gītāśāstrasya sārabhūto'rthah."* (p. 289)

One would sincerely ask: Are we not to give the greatest importance to what Krishna, the divine Teacher himself speaks to his dear disciple Arjuna: "Listen to my secret-most supreme word which I speak to you for your good, *"śṛṇu me paramam vacaḥ"*? His supreme word follows: *"manmanā bhava mad-bhakto madyājī māṁ namaskuru*, (XVIII-65) Become My-minded, My loving devotee, sacrificing unto Me, bow to Me in complete plasticity. You will come to Me, I assure You of this truth, you are dear to Me. Abandoning all your human standards of righteousness take refuge in Me alone, *sarva dharmān parityajya māmekam śaraṇaṁ vraja"* (XVIII-66) And with this supreme word is given the supreme assurance: "Worry not, grieve not, I shall deliver you from all evil

This being the supreme word of the Master, Krishna himself, there is hardly any room for a commentative choice to impose its judgement over the teachings of the Gītā, particularly in respect of the verdict of the highest Value.

DR. S. RADHAKRISHNAN: THE PIONEER OF CULTURAL RENAISSANCE IN INDIA

S. N. PANDE*

Dr. S. Radhakrishnan had a long and illustrious career of over five decades. Rising from the post of a teacher in Philosophy to the highest seat of the Indian Republic i. e. President of India. Radhakrishnan left his distinct impression on each chair he adorned. As an author and orator he had no rivals among his contemporaries. A master of English language, Radhakrishnan earned the repute of being the most popular writer in philosophy among students of the subject in India and abroad. The credit of popularising this subject in the universities and also among the intelligentsia goes mostly to him. Gifted with unique authority of expression, Radhakrishnan could hold his readers and listeners alike spell bound for hours. Writing on a dry and difficult subject like philosophy he had the merit of infusing the savour and charm of poetry in his prose. A large number of readers were attracted to study Indian philosophy just due to his monumental volumes on the subject. Besides introducing classical Indian thought to English knowing students and intellectuals, Radhakrishnan was the first and foremost Indian professor-philosopher to initiate the study of comparative religion, too. It was after his leadership that comparative religion came to be established as a new and important methodology in philosophy.

Radhakrishnan was not confined to his academic business. No doubt the honour of creating interest in philosophy among his students in Madras, Calcutta, B. H. U., and in British universities by the sheer magnetism of his personality and the inimitable art of teaching had been the main achievement of his distinguished career, he could earn for himself an equal repute as a diplomat and statesman, too. This is something rare for anyone starting with the profession of a teacher. In fact, his contribution to the cultural, political, educational and academic fields of pre-and post-independent India can be compared with few.

In the realm of philosophy Radhakrishnan represents the spirit of reconciliation. Although primarily and basically he adheres to Vedānta, his approach is that of a harmonizer. Instead of advocating a sectarian position like a traditionalist, he endeavours to project a synthetic view of life, better described by him as an idealist view of life. It is not a Hindu view of life in any dogmatic or orthodox sense. It is rather a rational and scientific view tempered with moral elegance and spiritual orientation. Radhakrishnan is an uncompromising protagonist of advaitism but his advaitism is surcharged with contemporary realism and pragmatism superbly advocated by Ramatirtha, Vivekananda and Ramana Maharshi. The religion he believes in is a sort of catholicism embracing universalism and cosmic brotherhood. He visualizes a world where man could believe in man transcending all various considerations of time and place, regionalism and parochialism, racialism and communalism, etc. He warns even of the dangers of religion also, if the same is mistaken for fanaticism and fundamentalism. But he has the courage of conviction to expose the essence of Hinduism acceptable to modern minds in the present-day-context. He has his own perceptions of impending war and the implied destruction and devastation. He is outspoken critic of sheer intellectualism and corresponding materialism, and brings about a thorough examination of the prospects of peace and progress on our planet. Radhakrishnan appears to be neither a pessimist nor an optimist, so to say. He is aware of the risks with which our present civilization is beset. He does not hesitate to observe that we are living in a time when man has become most inhuman. Greed, selfishness, immorality and a crude craze of exploiting the weak in various ways on several levels is the real picture of the society we live in.

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*. Head, Department of Philosophy, Institute of Oriental Philosophy, Vrindaban

But, in spite of human limitations that have narrowed down the scope of higher virtues, Radhakrishnan is not a prophet of doom. He ultimately believes in the divine infrastructure of creation and holds that if man succeeds in overcoming the present crisis of faith, he has a bright future ahead. The virtues of love, fellow-feeling, nonviolence, and cooperation taught by the great from time to time still have the potential to lead man from darkness to light, from death to immortality, and from untruth to truth. Radhakrishnan underlines the essential contention of the Indian tradition when he comes out in vehement support of the spiritual outlook in life. He maintains that without a broader vision and spiritual ideal, neither an individual nor a nation can really progress in the true sense of the term. If the spiritual aspect which is the ultimate truth of human existence is ignored or side-tracked, all the so-called achievements in the outward spheres would be turned into a curse for man.

How prophetic it is that super powers have come to realize that weapons of catastrophic destruction have got to be destroyed in order that man may be relieved of the tensions of sleepless nights due to the haunting ghost of impending atomic war threatening his very existence. Although Radhakrishnan does not propose any spiritual evolutionism of the kind of Sri Aurobindo, nor portrays a sure and certain spiritualisation and consequent divine life on earth, he does maintain that God has a definite role to play in the life of man, for want of which we would be poorer and worse creature. If Sri Aurobindo lays stress on the integral view of life S. Radhakrishnan emphasizes an idealist view thereof. For the latter, commitment to a spiritual ideal makes a lot of difference even to the mundane and practical life of man. Such an idealism is the need of the hour. Human civilization today is passing through an ordeal. If it gets through the test, there may be a bright and promising future. But if, unfortunately the devil in man prevails, it can bring doom. Radhakrishnan does not rule out such a predicament under any delusion; including one having the religions or even spiritual guise.

Radhakrishnan's is an essentially reconciliatory approach. He aims at reconciliation at times even at the cost of consistency. He endeavours to reconcile reason with revelation, theism with absolutism, and rationalism with mysticism. So also in social and ethical fields he attempts at bringing traditionalism closer with progressism and science nearer to religion. He deprecates the faith that divides and cautions against the dangers of scepticism at the same time. He advocates the recovery of faith in one's own divinity. He is a staunch believer in God but does not hesitate in attacking fanaticism. He acknowledges that religion, when devoid of rationalism, has done more disservice to man than any other single cause in history. Most of the wars fought and blood shed have been due to religion. What an irony, the very conception of religion has been betrayed by sheer ignorance and intellectual bankruptcy! Radhakrishnan believes, and rightly, that all superstition is bad, but blind faith in one's creed or ideology is worse. It leads to untold miseries.

In fact, the poet, the mystic, the metaphysician and the theologian has blended in Radhakrishnan in such a perfect unity that it is difficult to assess his synthetic philosophy from any single point of view. No doubt Radhakrishnan's orginality as a philosopher has been questioned and not without substance. Unsympathetic critics like M. N. Roy and Agehananda Bharati have branded him as a theologian and that of the Vedānta. They find little logic in his cosmological and metaphysical views and hold that

Radhakrishnan has a tendency to take recourse to mysticism when faced with, say, the problem of the One and the Many or that of bondage and liberation. What can at best be pointed out here is that Radhakrishnan belongs to an era when reconciliation happens to be the hall-mark of creative and constructive philosophy. Anyone with negative or naturalistic leaning has enough room to locate gaps in the encylopaedic thought of Radhakrishnan. But this is a phenomenon not peculiar to Radhakrishnan alone. All other neo-vedāntins, with the only exception of K. C. Bhattacharya probably share this tendency which is very much unavoidable in any reconciliatory or transitional period.

Radhakrishnan is the characteristic representative of neo-vedāntism in contemporary India. He does not find any fundamental opposition between materialism and spiritualism on the one hand, and between pluralism and advaitism on the other. He believes in the ultimate compatibility of apparently irreconcilable ideologies whether in philosophy, religion, economics or in politics. He is a champion of synthetic culture and propounds the lofty concepts of the religion of man and citizen of the world. His contribution toward revolutionising Indian culture and thought is next to none. For a proper appraisal of the contribution of Radhakrishnan a review of the philosophical background against which he stands is in order.,

It has been already observed that Radhakrishnan belongs to the vedāntic lineage and is among the leading academician neo-vedāntins with K. C. Bhattacharya and Sri Aurobindo. The list of non-academician neo-vedāṇtins is somewhat longer. Tagore, Gandhi, Vinoba besides Ramakrishna, Vivekananda, Ramatirtha, and Ramana Maharshi are the stalwarts among nonacademicians. But the number of both the kinds thereof is much more. The reason for describing these thinkers as neovedāntins is that whatever their field, they draw inspiration primarily and predominantly from the teachings of the *Upaniṣads*. The *Bhagvadgītā* has been the source of inspiration and enlightenment to almost all the leaders and nation-builders of modern India. Vivekananda was the most eloquent and forceful advocate of the vedāntic teachings in modern times. Giving language to the perceptions and realizations of his spiritual mentor, Ramakrishna Paramahansa, Vivekananda brought out the essential unity of all religions. He also gave an authentic expression to advaitism and its relevance to various problems of the day. In fact, he was the first to visualize the ethical and sociological implications of vedāntism and conceived a universal religion transcending various loyalties. It was a challenging call to modern man. Vivekananda exhorted people, including westerners, to rise above communal and racial considerations and the limitations of country and culture to realize the self-same spirit pervading all. The message of the *Upaniṣads* was addressed to the entire humanity without any favour or partiality.

What the world gathered from the oratory and inspired eloquence of Vivekananda was that the vedānta was not a philosophy meant exclusively for Hindus or Indians even. It had rather an appeal to the whole human race which believed in spiritual brotherhood and family-feelings. It was the universalistic acceptability of incontrovertible and unquestionable virtues such as truth, tolerance, non-violence and love which was propagated by Vivekananda s constituting the essentials of Hinduism.

Ramatirtha was another luminary to project the teachings of Vedānta with authority and grace rarely matched or surpassed. Both Vivekananda and Ramatirtha did a double service in propounding and propagating the Vedānta. By giving a jolt and shock to the conscience of the nation they awakened it from its dogmatic slumber. The country reeling under repression and suppression of the British rule had practically forgotten its past glory and the heroic characters of its history and mythology. The slave-mentality developed under prolonged foreign rule had prepared the Indian ethos to reconcile with the temper of the times. It was a virtual surrender and the worst casualty was the culture of India. By reminding the people of this land of Rama and Krishna, Buddha and Mahavira, Shankara and Nagarjuna, of the cultural legacy to which they were natural heirs, Vivekananda and Ramatirtha generated a sense of pride and self-confidence into their minds decades before independance, nay, even before the freedom movement had gathered momentum. The other thing they did side by side with augmenting this cultural renaissance was to come forward with a positive and pragmatic interpretation of the vedāntic ideology.

The second thing mentioned above was equally significant as it had far-reaching consequences since it was destined to shape the course of future philosophizing in India. Long years of colonial rule had robbed the genius of India of its natural creativity and a feeling of inferiority had crept in. India was supposed to be a country of illiterate and superstitious people. Political slavery had cast its ominous shadow on all walks of life. The glorious heights in the fields of art and literature, music and poetry, mysticism and philosophy that were touched during the mighty Vaiṣṇava movement of mediaeval times had been left far behind and there was practically an intellectual vacuum afterwards for three consequent centuries. It goes to the credit of the pioneers of the renaissance that the country was re-awakened to its cultural heritage. Vivekananda and Ramatirtha were the inspired souls to dispel the misunderstandings about Indian philosophy in general and the Vedānta in particular.

It was due to a number of historical reasons that Indian thought had been mistaken for an escapistic, negativistic, world-negating and pesimistic philosophy. An over-stress on the ascetic ideals compounded with rigorous ethics and esoteric religious practices such as in Tantra, gave credence to such a view, unfounded though it was. Vivekananda and Ramatirtha besides some other enlightened souls set the things in right perspective and propounded a balanced and well-articulated thesis representing the true spirit of the Vedānta so well expressed in and through the *Bhagavadgītā*. That the optimistic view of life and action was the outcome of the interpretation given to that creed by the two giants who happen to be the base-builders of the neo-vedāntism. Radhakrishnan inherited and imbibed the spirit of that philosophical and cultural revival in modern India and happened to be the academic supplement to the inspired utterances of his immediate predecessors.

It is also to be noted that various socio-ethical and religio-educational movements such as Prārthanā-samāja, Brahmo-samāja, Ārya-samāja, Theosophical Society and the like, launched by reformers and leaders of pre-independent India provided a broad-base for evolving a comprehensive and synthetic cultural theory which a horizontal scholar like Radhakrishnan took upon himself to evolve and systematise.

If Radhakrishnan would be remembered throughout history it is not because of any new interpretation of the classical concepts of vedāntism he offerd nor for propounding any original system of his own. His contribution consists, as urged earlier, in breaking new frontiers in comparative religion and philosophy, for futher thinking. Few in contemporary India have been more well versed in present day thought-currents than Radhakrishnan. In the early decades of this century he reviewed the contemporary situation in religion and philosophy and displayed an amazing maturity of critical judgment. A true cosmopolitan, Radhakrishnan was the fittest thinker to evolve an idealism which could incorporate the best virtues of the inquisitive West and the intuitive East.

Radhakrishnan had not only a first-hand knowledge of the recent trends in western philosophy but also the tremendous capacity to appreciate them. While reflecting upon naturalistic, behaviouristic, existentialistic or materialistic currents in contemporary thought he attempts to accomodate and acknowledge the positive elements contained therein. He is sympathetic even to humanism and evolutionism of the kind proposed by Darwin and Bergson. But he does not favour a patchwork or piecemeal attempt to explain the evolution of man. That is why biological and mechanical theories of evolution, as well as psychologies, say, as propounded by Freud, Adler and Jung have been subjected to a searching criticism by him. For him, man is not a creature of mere instincts or intellect even. He believes in an integral view of life in which each constituent part has its due place right from the gross body, senses, etc. up to the principle of pure consciousness. But while laying out the blue-print of such a comprehensive view he keeps the zeitgeist in mind and adopts the modern language to express the age-old wisdom of saints and seers. To quote but one of his various expressions through which his attitude toward human life is typically illustrated:

"An idealist view finds that the universe has meaning, has value. Ideal values are the dynamic forces, the driving power of the universe. The world is intelligible only as a system of ends. Such a view has little to do with the problem whether a thing is only a particular image or a general relation. The question of the independence of the knower and the known is hardly relevant to it. Nor is it committed to the doctrine that the world is made of mind, an infinite mind or a society of minds---------. It finds life significant and purposeful. It endows man with a destiny that is not limited to the sensible world". (*An Idealist View of Life*, page 15.)

It would be clear how the inexhaustible wealth of the Vedānta which came out in the form of practical and dynamic Vedānta in Ramakrishna, Vivekananda, Ramatirtha and Raman Maharshi assumed an axiological course in Radhakrishnan. Tagore found the Vedāntic teaching steeped in an aesthetic, romantic and human touch harbouring round love--that supreme sentiment in all living beings, and Gandhi and Vinobā respectively, tried to give an ethical and spiritual orientation to politics and economics, uninhibitedly after authority of Vedānta. Sri Aurobindo adumbrates a grand and bold structure of the spiritualization of the individual and the nature alike and the ambitious scheme of the prophet of divine life on earth obviously rests on the thesis of the *Upaniṣads*. Radhakrishnan seems to be a peculiar and perfect synthesiser of all such forms and formulations of vedāntic view to which he lends a personal touch of superb reconciliation and rapproach.

8

The philosophy of Radhakrishnan on the whole is only a modern confirmation of the ancient attitude of harmony and integration which has been the distinctive feature of Indian culture. Man bereft of divinity would turn into a demon and the contribution of Radhakrishnan is an authentic reminder of this fact which the world can ill-afford to ignore. Its relevance is increasing day by day.

RADHAKRISHNAN'S METAPHYSICS OF INTEGRAL EXPERIENCE

R.C. PRADHAN*

Radhakrishnan is one of the idealist philosophers of our time. His philosophical system, true to the idealist traditions of both the East and the West, is a comprehensive metaphysical system integrating the fragments of our scientific, ethical and religious experience into the unitary vision of reality. This idealist metaphysical system can aptly be characterized as the metaphysics of integral experience.

I will present the main tenets of the system as formulated in Radhakrishnan's *An Idealist View of Life* (*AIVL*, henceforward). In section I, I will discuss Radhakrishnan's philosophical method—the method of intuition; in section II, I will analyse his concept of reality and experience and in section III, I will bring out his model of meaning of life.

I. Philosophy, Reason and Intuition

Philosophy, according to Radhakrishnan, is an attempt to understand reality as it is revealed in man's multifaceted experience. It is a contemplation of reality and experience. Philosophy, therefore, is a vision of all that is real, a *darśana*. As Radhakrishnan puts it, "it is the vision of truth and not a matter of logical argument and proof" (*AIVL*, p. 100).

Radhakrishnan distinguishes between philosophy as merely a matter of logical proof and philosophy based on intuitive experience. It is the latter that is a higher form of knowledge, since, it, unlike the former, assures a direct apprehension of reality and so ensures truth and wisdom. Intuition as a mode of philosophical knowledge has a long and established tradition. It has been accepted as the highest form of knowledge by the *Upaniṣads*, the Buddha and Śaṁkara and also by Plato, Hegel, Bergson and Bradley. It is, in fact, the source of all scientific and artistic creativity and the foundation of all higher metaphysical truths.

Intuition, according to Radhakrishnan, is not the negation of reason or intellect. It is an extension of the latter. It deepens our intellectual understanding of reality and brings unity to the fragmented knowledge provided by reason. Intuition gives the holistic vision of reality. It transcends the limitations imposed on knowledge by the theoretical reason. Intuition does not exclude theoretical knowledge, but confers unity on it and suffuses it with a direct experience of reality. Intuition marks the convergence of all the cognitive and non-cognitive faculties of man. It is the total man's reaction to reality comprehending the scientific, aesthetic, ethical and spiritual experience. "The vision of the philosopher," in the words of Radhakrishnan;" is the reaction of his whole personality to the nature of the experienced world" (*AIVL*, p. 144). The holistic vision is the total experience and the creative synthesis of all knowledge.

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*. Reader, Department of Philosophy, University of Hyderabad.

Intuition, as Radhakrishnan conceives it, provides direct access to reality and therefore it is considered as the only source of metaphysics. Metaphysics as the knowledge of the Absolute is valid because of the direct assurance of its truth. Intellect does not claim direct apprehension of the Absolute and so falls short of the absolute truth insofar as its claims remain subordinate to the claims of intuition. For Radhakrishnan, intuitive knowledge has greater claim to validity for two reasons, viz., (i) it is fact-stating rather than interpretative and so reveals the truth as it is, and (ii) it is based on integral experience, that is, the totality of man's available experience. The Absolute, thus claimed to be given in experience, has the greatest chance of being real than the reality projected and construed by the intellect.

Intellectual knowledge is admittedly the most fragmented knowledge since intellect does not have a firm and complete grasp of the real because of its self-imposed limitations. It is only part of the totality of the human experience. Radhakrishnan's argument is that in view of the availability of an integral experience, it is too facile to claim finality about intellectual knowledge, howsoever scientific and rational it may appear to be. Therefore a supervenient experience gains greater validity insofar as that experience is the *direct* experience of the Absolute? If intuition is rooted in the spiritual nature of man and there are evidences that the spirit of man is more real than his body or intellect, the argument that the total experience of reality is far greater in truth than a fragment of it is irrefutable.

From the idealist point of view, the dichotomy between reason and intuition is dissolvable in the ultimate experience of the Absolute. The deepest truths of life and existence are revealed more in the silent murmur of an ineffable experience than in the crowd of words. So Radhakrishnan argues that a transcendence of language and intellect is imperative if the deeper truths have to be discovered. Experience in its totality is the discovery of the real, the ultimate being. The Absolute is the totality of being and also the totality of experience. Hence philosophy cannot but become the metaphysics of the totality of experience. In that sense metaphysics is self-valid and self-complete because there is no higher form of knowledge which can subsume it and judge it.

II. Reality, Experience and Transcendence

Radhakrishnan's metaphysics of experience centres around the concept of the Absolute which, as indicated earlier, is the totality of experience. Thus the notion of Absolute as the ahistorical being and as unconnected with the human spirit is rejected. The Absolute is responsive to the spiritual being of man. Radhakrishnan's concept of Absolute integrates the ahistorical being of the Absolute with the historicality of the world and man. The mediation between the eternal being with the changing world is effected through the spirit in man-the spirit that comprehends the totality of the human response to reality. The spirit in man is the witness of the Absolute spirit that expresses itself in multifarious ways in the phenomenal world. For Radhakrishnan, the Universal spirit and the spirit in man are one and the same, and so the ultimate burden of proof of the Absolute spirit lies in the spirit in man.

The world of changing phenomena, the *Saṁsāra* as it is called in the Indian tradition, is the world of mediate experience that unfolds the creative flow of the universal spirit. The world-process is the manifestation of the Absolute and thus remains within the reach of human intelligibility as it is essentially responsive to the human mind and spirit. That is why, according to Radhakrishnan, the historical process is not alien to the human spirit and is rather in continuation with it. The historical process is bound to be evolutionary since only through a gradual process of unfoldment that the spirit can fully concretize itself in the world. Without minimizing the importance of the historical process, Radhakrishnan makes it the starting point of all evolutionary achievement in spiritual perfection, since the world is essentially moral and spiritual in character and is gradually evolving towards spiritual perfection. The world is essentially perfectible and so is man. Hence Radhakrishnan's emphasis on the ultimate rationality of the universe.

A rationally designed and adjusted universe is a God-governed world. God is the principle of intelligibility of the world. God guides the world towards the ultimate perfection. He is the principle of all perfectibility, and is the ruler and the presiding deity of the universe. Thus, according to Radhakrishnan, God is bound up with world-process, since without Him it is difficult to explain how the world can be moral and spiritual. As he puts it, "our moral life tells us that God is not only the goal but the spring and sustainer of moral effort" (*AIVL*, p. 264). God, according to this view, is a redemptive principle, since He is essentially responsible for the moral and spiritual perfection of the world.

When the world-process reaches perfection, it becomes the same as the Absolute, since only in a imperfect stage of development can we make a distinction between the world and the Absolute. God, according to Radhakrishnan, is the Absolute bound up with the world-process. That is, the Absolute as bound up with the cosmic process appears as God. "We call the supreme the Absolute, when we view it apart from the cosmos, God in relation to the cosmos. The Absolute is the precosmic nature of God, and God is the Absolute from the cosmic point of view" (*AIVL*, p. 273). This summarizes Radhakrishnan's view that God and Absolute are one and that ultimately there is only one reality. The world process becomes a complete concretization of the Absolute in the ultimate state of perfection. However, it is an ideal possibility and does not seriously question the historical reality of the world-process.

The historicity of the world-process is an evidence of the fact that perfection is a gradual process of spiritual improvement and that the world is ever incomplete so far as it remains in the struggle for perfection. This necessitates, however, the existence of a hierarchy of phenomena since perfection cannot be sudden and instantaneous. From matter to consciousness it is a long and arduous journey in the history of the world. The evolutionary pattern of the world is a creative spontaneity which reflects the working of the higher mind behind the cosmic order. Matter gives birth to life, life to mind and mind to spiritual self-consciousness. This creative arrangement is not without meaning and rational justification, according to Radhakrishnan. His argument is that, if the world would have been a chance creation and therefore a cosmic accident, it would be difficult, nay, impossible to explain how the world has such a marvellous unity from the minute cell to the gigantic planet. The evolution of the world in terms of the emergence of spirit from matter would remain totally unintelligible without the acceptance of a divine plan. However, Radhakrishnan is not ready to accept the Western models of evolution, be it the creative evolution of Bergson or the emergent evolution of Alexander, since these models provide only naturalistic explanation of the universe. The Western evolution models are crippled because of their inherent assumption that the rational order of the world is an accident, and therefore there is no room in them for the spiritual plan of the universe as already impregnated into the cosmic order. Radhakrishnan reaffirms the Vedāntic scheme of evolution as providing the unique model for explaining the phenomena of life, mind and spirit in the universe.

In Radhakrishnan's scheme of metaphysical explanation the cosmic order is congruent with the total spiritual experience of man. This argument assumes that if there were no essential ideality about the cosmic order, it would have been conceptually impossible to give any explanation of it at all. Therefore the prior existence of mind or spirit as common to both the world and man must be taken as the postulate of metaphysical idealism. The final unity of the experience of the subject and the existence of world so experienced is the guarantee that there is no inherent gap between experience and reality. This, however, does not lead to any kind of spiritual solipsism, since the Absolute is the ideal 'other' eternally transcending the knowing and the thinking subject. But this transcendence itself is the precondition of the immanence of the Absolute in the experienced world.

Radhakrishnan's metaphysics of experience blends unity with plurality, self with not-self and the transcendent with the immanent. There is no dichotomy between the knower and the known, and the subject and the object, because at the ultimate state of realization there is only one reality, one continuum of spiritual existence. "When the world is redeemed the end of the plot is reached. Earth and heaven would be no more; the timeless and the transcendent alone remains" (*AIVL*, p. 245). This is how Radhakrishnan enunciates the final principle of his metaphysical idealism which brings about a radical change in our understanding of the universe and ourselves.

III. Life, Meaning and the Challenge of Religion

The greatest mystery of all existence is, however, the human life which Radhakrishnan tries hard to explain in his metaphysics. In conformity with this spiritual explanation of the universe Radhakrishnan offers a model of meaning of life that is at once religious, moral and metaphysical. The meaning of life does not lie in the realization of the physical and biological needs of our life, but in the transcendence of these needs and in the attainment of a higher level of existence through a spiritual transformation of life. Life is not an accidental biological fact nor is it a sheer inexplicable physical phenomenon owing its origin to the chemical changes in the physical world. It is a cosmically meaningful situation that carries a far reaching and deeply embedded meaning. Life, according to

Radhakrishnan, is larger than matter and is potentially the divine spirit which ideally is the farthest limit of all perfection.

The search of meaning of life is the deep-seated urge of all religious experience. In the self-discovery of man through an awakened experience, religion claims to offer a framework for understanding meaning that defies all our scientific explanations and beliefs. Religion is the art of self-discovery, and there lies its justification as an experience of the ultimate. As Radhakrishnan puts it, "it is the aim of religion to lift us from our momentary meaningless provincialism to the significance and status of the eternal, to transform the chaos and confusion of life to that pure and immortal essence which is its ideal possibility" (*AIVL*, p. 97).

If religion is meaningful as an activity, it ensures that the ideal possibility of life must be realizable. The universe is so constituted that it answers to the deep spiritual call within us. Hence religion, like morality, is perfectly possible in this world. But the spiritual urge within us remains only a potency till we actualize it through a self-conscious effort to rise above the natural state of existence. The effort of all religions is to awaken us to the spirit within and remind us of the urgency to make ourselves aware of the higher existence of the universal spirit.

In the absence of the spiritual life, the world would lapse into a morbid state of existence. The dark clouds of the unawakened consciousness would choke the light of the spirit within us. Therefore all dark forces would make life the field of unrestrained activity resulting in the moral collapse. Morality is in need of a spiritual foundation. To be moral is, therefore, to be divine. Religion is the culmination of the moral effort to live in the constant reckoning of the ideal transcending the transient and the limited. Hence; according to Radhakrishnan, the moral life is not segregated from the religious and the spiritual. They are integrated into the perfect existence which is the ideal possibility of the universe. As he puts it in so many words, "the destiny of man is to manifest this secret aspiration. While for the self-conscious individual, religion is only faith in values, for the spiritual being it is vital contact with reality which is the source of values" (*AIVL*, p. 240).

Radhakrishna warns us of the bankruptcy of the irreligious life-the life of the spiritually dead and blind. Therefore, according to him, the challenge of religion is far greater in depth and urgency than that of science. Science is of what is actual and so what is surveyable through the intellect. But religion is of the ideal, the possible and what escapes the categories of the intellect. But what is possible is more challenging than what is actual. Perfection is the ideal possibility and therefore it keeps the human spirit ever awakened. Science lulls human spirit into the arrogance of knowledge, thus sapping life of its vital spiritual source. Religion rekindles that vital spirit and makes us see the limits of the actual and the knowable. It provides a mystic touch to our limited and bounded existence.

Radhakrishnan's philosophy is thus ultimately a philosophy of religion, a metaphysics of the spirit and of our experience of it. It is an endeavour to probe beyond the confines of our temporal environment and search for the ultimate, the higher and the intuitable reality. It is a philosophy of faith, spiritual regeneration and the integral experience of reality.

THE LIBERAL PHILOSOPHY OF DR. S. RADHAKRISHNAN

RATNESH KUMAR PANDEY*

Plato in his Republic had envisaged an ideal state in which kings would be philosophers and philosophers kings. When Dr. S. Radhakrishnan, the philosopher-statesman, succeeded Dr. Rajendra Prasad as the President of India, Bertrand Russell voiced :

> It is an honour to philosophy that Dr. Radhakrishnan should be President of a great country and such as the Republic of India and I as a philosopher take special pleasure in this. Plato aspired for philosophers to become kings and it is a tribute to India that it should make a philosopher his President.

In fact it was in perfect consonance with the highest philosophical traditions of India where men of wisdom and compassion, the ṛśis, had been our heroes.

Dr. Radhakrishnan is well known the world over as a great philosopher, a savant, a scholar, a speaker, a writer, a diplomat, a statesman and above all a man. Let us try to understand about his personal side in brief. He was born on 5th September, 1888 at Tirutani, about forty miles to the north west of Madras. He belonged to a middle class Brahmin family. His ancestors belonged to Sarvepalli village. But his grandfather left Sarvepalli in search of a living and came and settled at Tirutani. His father, Shri Veerswami, was a priest.

Dr. Radhakrishnan had a meditative mind since his childhood. At college he studied philosophy, which deepened his love for Hindu religion. At that time christian missionaries were saying many derogatory things about Hinduism. This created some doubts about Hinduism in his mind but the doubts melted away when he read the writings of Swami Vivekananda. He reveals :

> My pride as a Hindu roused by the enterprise and eloquence of Swami Vivekananda was deeply hurt by the treatment accorded to Hinduism in missionary institutions.

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* Research Scholar, Department of English
University of Gorakhpur, Gorakhpur.

Dr. Radhakrishnan was convinced that his own religion was a religion to be practised. Hinduism teaches people to be good and kind to others for "Life is short and happiness uncertain. Death comes to all prince and peasant alike. True knowledge is to know one's own ignorance. Contentment is better than riches, and a mind at peace with itself is worth more than the applause of assemblies".[1]

According to Dr. Radhakrishnan, Hinduism teaches us to respect all religions. Tolerance is the keynote of Hindu religion. He made a deep study of religious philosophies of the East and the West. He said :

> My religious sense did not allow me to speak a rash or a profane word of anything which the soul of man holds or has held sacred. This attitude of respect for all creeds, this elementary good manners in matters of spirit, is bred into the marrow of one's bones by the Hindu tradition. Religious tolerance marked the Hindu culture from its very beginnings : Even the Gītā declares that if one has faith and devotion to other gods, it is faith and devotion to the Supreme One.

After completing his education Dr. Radhakrishnan joined the Madras Presidency College in April 1909, where he worked for the next seven years. In 1917, he was transferred to Rajamundry where he served for a year. He proved to be a very successful teacher who could make a dull subject like philosophy into an interesting one. This was mainly due to his mastery of the subject, his command over the English language and his deep interest in his students. He had a photographic memory. He was so popular with his students that they wept when they learnt that he was going to Calcutta University. In 1921, he joined the University of Calcutta as King George V Professor of Mental and Moral Philosophy. Here again he proved to be a popular professor and his reputation spread far and wide.

II

Dr. Radhakrishnan is known the world over for his brilliant exposition of Indian philosophy. As a teacher of comparative philosophy he has attained distinction seldom matched either at home or abroad. His writings and speeches touch upon almost all subjects of humanities and aesthetics.

Before Independence he was considered a representative philosopher of India who was heard and admired in the West. His audience constituted students and teachers in the universities both here and abroad. He symbolises the rising star of Indian thought, lain dormant for several centuries. Indeed, to him goes the credit of revitalizing Indian Philosophy.

It is because of him that the ancient wisdom is being appreciated in the modern context. He has succeeded in removing several misconceptions about the Indian philosophy in the West. He confirmed our faith by rational interpretations.

It is true that Dr. Radhakrishnan looks back to the ancient sages and ṛṣis of India for inspiration but he is not tied down to any one view. He recreates the past to appreciate it better and applies the ancient wisdom to the modern context. We find Dr. Radhakrishnan as secular. D.S. Sarma writes in his introduction to *Great Indians* :

> He is in the true line of descent from the ancient Hindu philosophers who have from time to time rescued the spirit of religion from the observations of secular thought and practice.[2]

According to Radhakrishnan, the classics are not merely "guardians of the past but heralds of the future".[3] Indeed, any system of thought should satisfy two basic requirements; it should state the truth and interpret it for each new generation. It must move back and forth between these two poles, the eternal and the temporal.[4]

He declares that the scriptures of an earlier age cannot answer the problems of our time. According to him, history is continuity and advance. There is no such thing as utterly spontaneous generation. 'Philosophic experiments of the past have entered into the living minds of the present'. This is how a continuity of tradition is maintained. Nonetheless, 'traditional continuity is not mechanical reproduction; it is creative transformation, an increasing approximation to the ideal of truth'. Because life goes on not by reproducing the past but by accepting it and by weaving it into the future in which the past undergoes a rebirth. Therefore, 'the main thing is to remember and create anew".[5]

According to him, progress means the rebirth of the past, a new and valid interpretation of the past traditions in the modern context. It also means a creative repetition. He always laid emphasis on integral experience. He points out :

> Creative work is not blind imitation or mechanical repetition. It is a synthetic insight which advances by leaps.[6]

Like Wordsworth, truth for Radhakrishnan also is realized in moments of tranquility. Not unlike this great English poet, Radhakrishnan's relaxation does not mean inactivity. In this matter Radhakrishnan is very near to Rabindranath Tagore and both in their turn are akin to the Vedantic philosophy where realisation of reality is not so much a matter of mind or logic but that of intuition and personal experience, not so much a matter of elucidation but of pure rational insight and where intellect and intuition may appear contraries but are not in fact contradictories.[7]

He says that the experience of reality is indescribable :

> Direct spiritual experience is a psychological state, independent of the metaphysical doctrine which may be derived from the experience. The reality of the experience is not affected by the truth or falsity of the metaphysical doctrine inferred from it. Yet, the experience has a cognitive value. It involves a certain metaphysical conception of the nature of the Absolute, the human soul and the world and also a certain way of attaining union in the Absolute or God.[8]

This direct spiritual experience has been termed as mystical experience by several Indian saints also. For Radhakrishnan also it nearly means the same thing. He himself believes, it is a sort of mystery or at least a mystic experience that we have when we attain reality. In this way he resolves the great problem of the philosophy of religions, i.e.,

> The reconciliation of the character of the Absolute as in a sense eternally complete with the character of God as a self determining principle manifested in a temporal development which includes nature and man.[9]

The Absolute and God of Radhakrishnan are two aspects of the same supreme reality... Its silence and mobility, its formlessness and its form, its abstract possibility and its concrete realisation. Both are inseparably contained in the one Being and the distinction is only logical.[10] Out of Absolute idealism, intuitionism and mysticism he reconstructs an epistemology of Vedānta and weaves a new pattern of the perennial philosophy.

According to him, Indian philosophy is essentially idealistic. His ethical or moral concepts are very much dependent upon ideal of "integral experience". He asserts :

> No man on earth has ever maintained spiritual poise all through his life.[11]

Further, he points out ;

> The redemption of the human race as a whole is the goal of human history.[12]

III

Dr. Radhakrishnan conceived life as :

> Life is not a simple geometrical pattern. The essence of life is creativity. It is a living creation of something new not a dead connection of cause and effect.[13]

Certainly, religion is not a creed or a code but an insight into reality. The end of religion is an essential knowledge of God. In fact, religion is essentially a concern of the inner life. Therefore, religion must establish itself as a rational way of living :

> Civilization is an act of spirit, not of body or of mind. Achievements of knowledge and power are not enough: acts of spirit and morality are essential.[14]

The purpose of life is not the enjoyment of the world but the education of the soul. He says :

> Man's life is meant for the realization of the inward reality. Education, therefore, has as its final aim helping man to realize his true inwardness.[15]

W.K. Frankena points out clearly that the "true aim of education should be the production of individuals harmonious in character and creative in spirit".[16] Obviously, Dr. Radhakrishnan saw education as only the promotion of culture. He is well aware of the fact that nations are built in their educational institutions :

> A university must stand for the pursuit of truth and goodness. Intellectual integrity has been the fundamental principle of human life. These are the two qualities which mark out a university.[17]

He laid much more emphasis on the responsibility of a teacher. According to him, teachers have a great deal to do with the shaping of the minds and hearts of our youth. A teacher is a "committed man, committed to faith in the future of man, in the future of humanity, in the future of this country and the world...." A true teacher must also be a seeker. The advancement of kknowledge is as essential as the diffusion of it.

His insistence on the building of character is very obvious :

> Character is destiny. Character is that on which the destiny of a nation is built. One cannot have a great nation with men of small character. If we want to build a great nation, we must try to train a large number of young men and women who have character.[18]

In fact, the universities are the highest and the most sacred of social institutions of a nation because in them are educated her future elite. The very nature of a university is such that here the "pursuit of ideas and inspiration is greater than the race for power and glory".[19]

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NATURE OF HUMAN DESTINY ACCORDING TO DR. RADHAKRISHNAN

H. M. JOSHI*

The subject matter of human destiny is quite complex and it is not straightway simple to put forward generalizations about human nature and the world. It is complex for the nature and personality of human individual is not evident as it appears. The range of human individuality is vast and cannot be abridged in simple formula and statement. As Dr. Radhakrishnan is an idealist he formulates a comprehensive and largely synoptic view of human life and consciousness. In present paper I intend to elucidate the idealistic view of human individuality, self and the destiny of human personality and show plausibly various data of human consciousness which may support and modify the views of Radhakrishnan and idealist philosophy in general.

Introduction

With regard to human destiny Radhakrishnan undertakes several topics for consideration and reflection such as self, freedom, Karma, future life, consciousness, immortality, rebirth and integration of personality. Of course, there are significant distinction expounded by Radhakrishnan and they are employed in propounding the subject such as between fate and destiny, chance and necessity, freedom and determinism, personal and conditional immortality. In order to elucidate and evaluate these issues adequately it is proper to deal with them in sequence and context. Chance, necessity, determinism, freedom, immortality, sin and destiny are terms in need of distinct meaning and connotation in the metaphysical framework of Radhakrishnan's philosophy. It is true that Radhakrishnan's approach to Man and his destiny is largely idealistic. However, his treatment of each problem involves at times consideration of several realistic, historical, pragmatic and rational methods as well as data of comprehensive value.

As regards the method of treating the problem of human destiny it should be made clear that it is by grafting the individual or member into the whole system that the truth of the member can be judged and evaluated. He writes, "Individual finds his goodness in what is more than himself. He

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*. Professor and Head, Department of Philosophy
M. S. University, Baroda

realizes that his fragmentariness will be cured only if he is devoted to the whole. Fullness of life means service to the whole. Knowledge, art, morality and religion are devices employed by man to realize his destiny as a member of a spiritual fellowship, a kingdom in which each is in the whole and the whole is in some measure in each."[1] It is understood that this is the special privilege of human individual that he can join and work for the whole. The whole for the individual is to be regarded as fellowship where members can live in harmony and collaborative endeavor. Such a union is based on knowledge, love and service. It is closer and intensely intimate than any represented by the lower orders of existence.

Of course the degree of adjustment and intimacy of relationship between individual and the whole depends upon the potentiality and equipment of the individual. There are differences among individuals and Souls. As some individuals are not able to grow and expand towards universality and they do not grow their uniqueness with the result that such individuals belittle themselves whereas those who fulfil their functions in the whole obtain real value and dignity. They approximate themselves to universality and wholeness.

Nature of Karma

Radhakrishnan observes that self of the individual is not limited to psychological, logical and rational subject of reflective insight. It is true that self-knowledge and slef-subsistence are certain and knowledge of self is capable of ensuring knowledge of rest of the entities of the philosophic world. Such a self is not abstract subsistence, logical premise or mere object of speculation. Self is dynamic, living and valuational reality and experience embedded within the individual.

Such a dynamic and living self is determined and constituted by 'Karma' according to Hindu systems. The meaning of Karma is human and active relationship with the past. It is not possible to deny one's past, so it is not possible to eradicate the 'Karma'. Karma is not only physical action and reaction but it is morally intentioned activity also. Owing to the ethical orientation of activity it determines the constitution of self. Human life is an organic whole where each successive phase grows out of what has gone before. Human growth is an ordered one and its orderdness is indicated by holing that it is governed by the Law of Karma.

Karma is not to be understood as retributive punishment and reward for merit of human actions. Karma indicates the chain continued from past events to present life and it builds up its relationship with future course of events. Karma shows not only the historicity of the individual but it is the repositor to be carried forward and if possible to be used and changed by rest of members, circumstances and society as a whole. It is to be observed here that Karma does not negate the potential freedom of the individual will and activity. Radhakrishnan says in this connnection, "We cannot deny the free action of human beings however much their origin may be veiled in darkness. The self has conative tendencies, impulses to change by its efforts the given conditions, inner and outer, and shape them to its own purpose."[2]

Karma is inextricably connected with the state of freedom. Apparently it seems that Karma is determination while freedom is non-imposition or non-constraint from external source upon the will of individual. To define freedom is to delineate the entire individual. Individual consists of animal as well as the human and rational parts. So long as animality is predominant within human person, he is determined from within as well as from without by forces making individual mechanical and automatic. Individual is not to be regarded as free in animalistic part of personality. Individual is free in thoughtful, willful and rational aspects of personality. Habit, impulse, infatuation and greed are as much deterministic as mechanical propellers and engineering gadgets. Freedom consists in rational decision and willful effort of self.

Individual acquires and derives bodily, vital and other organic functions and parts from environment, heredity and evolutionary forces. There is a grain of truth in determinism according to which activity and course of life of individual is beyond the control and he is not free in selecting his body and its various parts. Although individual is partly determined in so far as the heredity, bodily factors and biological propensities are provided from past and other antecedent events, he is free with regard to present happening and selection of future turn of events. Radhakrishnan holds that "Karma or connection with the past is not inconsistent with creative freedom. On the other hand it is implied by it. The law that links us with the past also asserts that it can be subjugated by our free action"[3]

The significant point to be emphasised regarding law of Karma is the amount of energy in form of intention which is put forth in action performed by individual. "The universe will respond to and implement the demands of the slef".[4] There is an interaction between individual self and the external world which is again a field of cause and effect. No sincerely willed action remains unanswered by nature and universe. If there is determinism of action, there is also creative freedom in prospective life to be shaped by individual. As Radhakrishnan argues with the analogy of the game of Bridge, the cards are already distributed but the game to be played by the players provides ample opportunity and freedom of choice to player upto the last card to be played in the game.

Freedom and Determinism

The world is regular and marked by order. Our freedom is to be reconciled with objective order and regularity. The self of individual is not active in fragmentary manner but at any phase of its working it is involved wholly. There are possibilities and opportunities left open for the self to improve or mar the character. "Self-determinism means not determination by any fragment of the self's nature but by the whole of it".[5] Unless the individual employs his whole nature, searches the different possibilities and selects one which commends itself to whole self, the act is not really free.

If self is the whole, self-determined and conscious being then it includes the bodily basis of the entire super-structure, goes beyond it and continues through several births of life maintaining its spiritual value and core of Reality. There are no definite located places as heaven or hell in any part of inhabited world. Sin and merit, heaven and hell are indicative of internal enlightenment, darkness, ignorance and knowledge. Such a soul is potential enough to pass through several meaningful lives, fulfilling several varied dimensions of personality and values.

The nature of destiny is related with future Life. Just as past determines the present and future course of life but there is ample freedom which is given to the individual to choose different alternatives for betterment of life, in like manner it is left to humanself to prolong and take another birth for heightening the ascent of life. The death of physical life is not the end of moral and spiritual life of soul. The problem of future life becomes grave in face of injustice, sin, suffering and evil.

On account of ill-will, criminal mentality and evil exercised by human beings certain religions such as Semitic ones have thought of conditional immortality in which souls are punished or rewarded as consequence of demerit and merit of individuals. Radhakrishnan thinks that all souls are potentially capable of earning heaven or places of joy if they merit of which they are not deprived for ever. Radhakrishnan takes into consideration the distinction between personal immortality and conditional immortality. According to personal immortality there is a desire for the whole personality to survive. The whole personality includes bodily presence as well as mind and purpose. According to conditional immortality there is the last day of judgement when certain souls are awarded heaven depending on their merits whereas certain others are condemned for ever into hell. Immortality is not the possession of every human soul but it is a prize to be won. Certain beliefs of christians and catholic religions are referred to and it is held that those who have merit alone will be saved while those who commit sins will be permanently damned to hell. They will not have any chance to improve themselves.

Radhakrishnan holds that there is neither eternal heaven nor hell. There is no person who is a permanent sinner. Every person has a chance to improve and correct the errors committed. Actually speaking immortality should not mean survival only but eternal life. In order to achieve eternal life a person ahould make personal effort. It depends on the active co-operation of the selves. It is an optimistic assertion that spirit is omnipotent and the character of goodness is all-compelling. No being is wholly evil or impenetrable by good.

Possibility of Rebirth

The above view of destiny is reinforced by the view of rebirth of human soul. Different objections regarding the view of rebirth are taken into consideration and they are rejoined to make it compatible. As human self is potentially good and member of cosmic whole, it is destined to incarnate either with body or without body. Radhakrishnan holds that there is a state of self and being of human individuality where it is not required to embody itself and have birth. At the same time it is maintaining its continuity and necessary essential character by incarnating new birth with adequate vehicle of physical body on earth.

The view of personal immortality and conditional immortality advocated by Lotze and Pringle Pettison are taken into consideration. They are rejected in favour of the view of Rebirth of human soul as ultimately all selves can get opportunity for becoming good and attain happiness in course of several lives. As regards the relationship between mind and body, self and body, heredity and qualities of mental and bodily development, Radhakrishnan is holding the possibility of interaction and continuity of essential characteristics of those already developed in self. Parents give birth to physical body but the material qualities work as instrument of subtle, mental and organic qualities of individual self. Individuality is not an alien element in the evolution of bodily, intellectual and spiritual elements of the cosmic universe. Besides the gross vehicle of material body and sense-organs, there are subtle (Sūkṣhma) body and ethereal characters partaking of the gross body in individual development.

There are intentional, moral and inwardly aspiring urges which take lon time for fruition in which case the self continues to acquire better and st higher levels and achievement of blissful and divine qualities of soul a individuality. The contemporary psychical research is undertaki investigation regarding memory, carrying forward the past merits a achievements, apparitions and integration of personality. It supports t view of continuity of life and rebirth.

It is true that happiness and virtue, reward and endeavour ar intimately related. This intimate relationship reflects the inherent nature o self which it expresses in the development and realization of harmon knowledge and divinity. God is not only a moral Governor to look afte the reconciliation between happiness and virtue, bliss and goodnes materialized in each individual. If God is conceived as love and perfectio it is the inherent potentiality of self to approximate and attain the love an perfection of God. Moral effort of the individual seeks its fulfilment i spiritual unity with the ultimate. Goodness is essential quality of individu reflecting and attempting to fulfil the universal attribute of purity an Goodness embedded in Absolute.

Individuality of Person

Individuality is the expression of the Absolute. Although there are multiple persons admitting of varying degrees, higher and lower, weak and strong, ignorant and wise. They are not to be denied of having essential unity and character of divinity however dim it is lying hidden in the self. In order to understand the explanation of rebirth it is essential to understand the nature of self and individuality. Self has innate urge and inclination to develop wholly and in integral way. It has coveted affiliation with the past. As it is said analogically that just as calf catches the udders of the mother-cow as if automatically out of the herd of cattle, similarly the inward self remembers the past developing subtle self, joins it and continues to reap the results of sown actions. Gross and subtle bodies combine as the result of heredity as well as contribution of universal subtle consciousness. Consequently there is the direction towards the further progress of individuality. Conditional immortality is not satisfactory explanation as certain number of souls cannot be deprived of ultimate goodness and bliss. If God is attributed as love then no individual can be totally negated as undeserving of the compassion and love of God. Moreover heaven and hell are not specific places were certain souls are inhabited permanently and certain other souls condemned. They lie within the mind and souls of individuals.

Individuality, self and progress are not mutually incompatible with heredity. The choice of physical body, parents and family is innately done by self according to its inward capacity, level of development and implicit memory. The necessary conditions are selected by self by its innate interest. Radhakrishnan says, "We are reborn in families where the qualities we possess and seek to embody are well developed. In rebirth the deciding factor is the nature of the self and not the parents of the body. The soul draws around it the forces necessary for its proper embodiment. It is therefore natural that the child should be like the parents".[5] At times it is believed that rebirth and total absorption in divinity are against the moral endeavour of human individual. But this objection is improper. The catholic doctrine of purgatory is sometimes conceived as continued moral progress after death. It teaches that those who are not yet prepared for heaven are purified in purgatory. Radhakrishnan criticises the idea of eternal hell as it is against the nature of human goodness and nature of self. "While the best of us are not quite prepared for the sudden splendor of bliss, the worst of us are not so bad aside into eternal doom".[6] Immortality is not to be presupposed for award and damnation. There cannot be eternal heaven and hell and so there cannot be permanent praise and punishment for good and evil activities.

There is an end to evil activity done by individual and society at large. "None of us is so completely dead to the Divine in us as to deserve eternal hell".[7] William James raises an objection against immortality, as such a state would involve production of innumerable souls and create inconvenience on earth. "The very heavens themselves and the cosmic times and spaces would stand aghast...at the notion of preserving eternally such an everswelling plethora and glut of it."[8] This is how F. H. Bradley expresses doubt at the idea of increase of souls on earth. Radhakrishnan holds that the supposition of rebirth can remove this supposition as the same soul is to take new birth.

Materialist view of soul is not tenable as it is invalid to hold that soul is created by the birth of the body and then the death of the body destroys it. It is believed that the soul dies with the body and the two are raised again by miracle. This view is invalid as it fails in distinguishing adequately between plurality of material sense-organs and unity in knowledge and moral experience. Necessity of supposition of soul arises to account for unity in cognition and actor in moral life. Self accounts for memory, intellectual grasping of phenomena and asserting psychic experiences. Moreover if soul dies with the death of the body then good and evil activities are not adequately accounted in life. It is not to be believed that there is retribution regarding judging of good and evil. However, good and evil are to be understood as power, aspiration and intention of living soul and their manifestation is to be fulfilled.

Nature of Spiritual Experience

Spirit and spiritual experience are facts and given truths of the highest levels of human life. It is true that rare and selected number of people reach and attain this level of knowledge and supreme effort. However, on account of its rarity it need not be denied its reality. If it is denied it would be at the cost of ignoring the most valuable treasure of human achievement and knowledge. Radhakrishnan in this context distinguished between consciousness, self-consciousness and spiritual consciousness. Even animals possess consciousness as they can perceive and they can act. But they lack in self-consciousness as human beings alone can introspect, they recognise their errors and can know their intellectual as well as creative mental states. There is thirdly the spiritual consciousness, a level of experience in which new facets of Reality reveal themselves. While on the first case we have psychological unity between the animal and environment, in self-consciousness there is logical unity and in the third there is a spiritual unity. At the spiritual level the individual becomes aware of the substance of spirit not as an object of intellectual cognition but as an awareness in which the subject becomes its own object, in which the timeless and the spaceless is aware of itself as the basis and reality of all experience. The spirit which is inclusive of both self and object is self-subsistent and self -consistent".[9] Spirit alone satisfies our total desire and whole intelligence. It is all that there is, all being and all value".[10]

Philosophy to become comprehensive cannot ignore the datum of spirit and spiritual experience. People at large may not be able to understand it fully. This does not entitle them to deny the validity and reality of spiritual experience. Just as vital, moral, intellectual and creative levels of experiences are contributory and valuational for enrichment of human personality, similarly the spiritual experience according to Radhakrishnan is the climax and fulfilment of varied human effort and experience . The spiritualised man is new genus of man exhibiting a new quality of human life. His self becomes as wide as the world itself as he feels that the one spirit is present in all minds, lives and bodies.

As spirit and spiritual experience are final fruition and aim of human effort, it is not to be believed that moral effort is neglected and there is no need of ethical zeal and aspiration. Salvation is the fruit of painstaking effort although it would appear to be formal, dry and resisting without divine grace. Radhakrishnan distinguishes between survival and salvation, rebirth from liberation, eternity from durational continuance. Like Bradley, Radhakrishnan holds that moral effort and struggle are endless and it is bound to face self-contradiction. "So long as the self occupies the human standpoint, it is bound to a task which is self-contradictory and cannot therefore be realized". According to Kant, moral plane is the highest and therefore he looks upon moral life as an unending process of becoming perfectly morally virtuous. The self can never attain the goal though it is perpetually tending towards it. The self is always in a state of development and self-extension. In case there is a possibility of reaching the target, others are already waiting and the series of targets is unending.

Psychic Individuality

Of course Radhakrishnan holds that moral process ends into spiritual liberation and once liberation is attained, moral struggle appears to be terminating. Individuality is inseparably related with moral effort. With the advent of spiritual consciousness the struggle of moral effort ceases and individuality merges into the Absolute. Individuality presupposes centre of activity and so moral effort is an integral part of individuality. The plane of freedom from rebirth which is salvation is above the moral plane of human effort. In Hindu thought this is said to be salvation from rebirth. Of course this is a mistaken view in view of the possibility to have psychical immortality and individuality supporting the truth of moral effort and human activity. So inspite of rebirth there could be a state of salvation. This is the import of Gītā and Īśāvāsya Upaniṣad wherein the doctrine of non-attached action is advocated by Lord Krishna. "Na Karma Lipyate Nare" (Ish. 2) which again supports the view that ultimately it is possible to act after salvation if not for ego and self but for larger welfare of society and world.

Perfect non-attachment is the essence of salvation. Besides spiritual immortality there is the possibility of psychical immortality where the soul is perfectly blissful and fully surrendered to Divine Reality. As the soul is fully non-attached it is not, obstructive to moral effort and aspiration. Essence of moral aspiration is to seek righteousness which is the expression of inward psychic being.[11]

It is supposed that rebirth is subject to time and it is inevitable so long as one sticks to individualistic position. If one transcends individualistic state one rises superior to the phenomenon of time and thus get relieved of rebirth. "When the Hindu thinkers ask us to attain release from rebirth, they are asking us to transcend the standpoint of mere individualism and rise to an impersonal universalism".[12] Radhakrishnan thinks that to seek for liberation from the wheel of rebirths and deaths is nothing more than to rise to the spiritual level from the merely ethical. This distinction between ethical and spiritual is evident in view of that spirituality is a transcendent level of realisation. However, it is to be noted here that the psychical level of individuality is that of the spiritual aspirant expressing moral value.

Moral Value and Spirituality

Radhakrishnan is emphatic on the distinct plane of spirituality and clearly demarcates it from moral stage of human effort. "The spiritual is not the extension of the ethical. It is a new dimension altogether dealing with things eternal".[13] Salvation appears to be going beyond the cycle of birth. This is the conventional meaning attached with the term 'Salvation'. However, there is its real meaning when the datum of psychic immortality and individuality are taken into account. It is not inconsistent with moral effort and aspiration. As moral effort involves activity and birth, it is associated with antecedent and consequent utility and pleasure. Therefore it is believed that to go beyond morality and attain spirituality is to break the cycle of birth and attain eternity.

There is indeed a view of Hindu thought where total surrendering to will of God and divinity is not to identify with inactive universal spiritual consciousness but to manifest consciousness and activity in individual and social life. Devotees, saints and seers throughout India have chanted and lived Godly and divine life. They have aspired for rebirth so as to live totally surrendered, consecrated and devoted life to God. This instance of spirituality is not opposed to rebirth and moral endeavour. It is the psychich consciousness which expresses activity and life uniting with eternity and universality.

In the end Radhakrishnan defends and interprets Śankarācārya's view of Individuality and finitude. So long as the cosmic process continues, the released soul retains its centre of action and universality of spirit. The loss of individuality happens only when the world is redeemed, when the multiple values figured out in it are achieved. The freed soul, so long as the cosmic process continues, participates in it and returns to embodied existence not for its own sake but for the sake of the whole. Coherence within the individual and harmony with the environment are both essential for salvation. If we establish harmony within ourselves, overcome the struggle between the flesh and the spirit, we fulfil the first requirement. But harmony with the environment is not possible so long as there are unredeemed elements in it. We are not truly saved until the warring elements of our nature and the rivalries of individuals are both subdued into unity of life and spiritual fellowship.'

Destiny of person is necessarily related with destiny of the world. So long as there is wrong to be set right, error to be corrected and ugliness to be banished from life, noble souls and saints will continue to work in the world. As Reality is at once Transcendent, universal and Individual, individuality of person is not the limitation but its legitimate dimension. Salvation of individual and society, self and world lie in manifesting its individuality in collaboration with cosmic world.

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6. *ibid.*, p. 236
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8. *Appearance and Reality*, F. H. Bradley, Oxford University. P. 502
9. Op. cit, IVL. Radhakrishnan, p. 239.
10. ibid; p. 240.
11. *The Life Divine*, Sri Aurobindo, Ashram, Pondicherry, First University edition, 1955. Here I have made use of the chapters in *The Life Divine*, vol. I, Ch. VII and XVII. Sri Aurobindo holds that Psychic being is the direct manifestation of Sachchidananda in the Individual person. Just as it is said by Lord Krishna in the fifteenth canto "Mamaivanśo Jīvaloke Jīvabhūtāḥ Sanātanaḥ", similarly it may be pointed out that individual soul is the portion of the Reality. Although Reality is Transcendent it is Individual as well. Psychic Being is at once individual and manifestation of Divine capable of doing moral activity for self and the world. It takes rebirth in the world and it is totally surrendered to Divine. It is liberated and it aspires for moral righteousness. It does not negate salvation.
12. IVL. Radhakrishnan. P. 241

PERSPECTIVES ON SOCIAL PHILOSOPHY: RADHAKRISHNAN'S VIEW

T. S. DEVADOSS*

That philosophy counts in human affairs is acknowledged by one and all. If philosophical ideas play a role in determining social practice, this indicates that some ideas have relevance to conduct. I understand by philosophical ideas or views as distinct from purely scientific ideas or views, interpretations of existence from the standpoint of value. Values may be rooted in interests, but whenever conflicts of value arise, they involve or are related to interests—and, to the extent that the content of interests is social, to social interests.

The most effective development is in the presentation of India's fundamental thought in the idiom of our age and its development in new directions. Today we find that humanity's search for Truth and fulfilment has taken man in two directions—the outer and the inner. The investigation of the objective world has resulted in the scientific heritage, and the investigation of the inner or subjective world has resulted in the religious heritage. The present era is marked by deliberate attempts to formulate social values and ideals and the political ends and means which they cherish.

The present age which is marked by the process of secularization and democratization of social life, shows that social philosophy has become less remote; it has entered the area of social struggle on which ideology is born. Social philosophy has now to rediscover man as a symbolising, evaluative, dialectic and integrated person whose nature, conduct and aspirations can no longer be artificially fragmented and segregated by separate scientific and social studies. The studies in future have to be all comprehensive and all-encompassing. Similarly social philosophy has to discover society which defines, shapes man's nature, understandings and habits and also projects his desires, values and aspirations. Man's greatness is not in what he is but in what he can be.

The present paper is designed to contribute some thoughts concerning needs of the individual as well as of the society from the perspective of Radhakrishnan's social philosophy.

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[*] Radhakrishnan Institute for Advanced Study in Philosophy
University of Madras.

The study of Radhakrishnan's philosophical system and of comparative philosophy in general, confirms the importance of understanding the culture within which a philosophy or philosophies develop and function. Radhakrishnan's system, including his theories of knowledge and reality as well as his theories of religion, exemplifies the influence of linguistic, geographical, economic, political, social and religious factors upon a philosophical system.

By attempting to revitalize the idealist view of life, Radhakrishnan tried to articulate the 'perennial and universal philosophy' and showed that it has its finest expression in traditional Indian thought. While he began his philosophic career defending Vedānta against the charge that it 'had no room for ethics', he came more and more to treat Vedānta as the means for establishing a univesal philosophy. But however one interprets his use of Vedānta, it would be difficult to deny that Radhakrishnan has consistently and explicitly worked toward a philosophy which most adequately synthesized Indian and Western philosophy. Further, there is textual evidence to show that this philosophical synthesis rests entirely on what Radhakrishnan calls the idealist view of life. In reply to D. M. Datta's question as to whether a synthesis of Indian and Western philosophy could fruitfully be based on a position other than idealism, Radhakrishnan affirms idealism as the most effective synthesizer of East and West:

> I do believe that the great idealist tradition has in it the possibility of bringing East and West together in a closer union on the plane of mind and spirit....It is my conviction that, if the achievements of science and criticism are to be harnessed for right ends, we must develop certain univesal aims, and the idealist tradition of the world provides us with these goals for human endeavour and action.[1]

It is quite significant that in this reply, and in virtually all of Radhakrishnan's references to a synthesis of East and West, idealism is synonymous with a universal spirituality or what the Vedantist calls darśana, a spiritual insight. Radhakrishnan's goal is not only a particular philosophical system, but a unifying and universal vision as well. He notes that we may not be ready for a world philosophy, but it is at least time for a world outlook. The outlook which Radhakrishnan has fostered is consistent with Vedānta. In *An Idealist View of Life*, he calls this outlook 'spiritual wisdom'.

An Idealist view of life is an absolute view of spirit. It is the affirmation of the primacy of the spiritual values. The primacy of spiritual values, the lack and necessity of the spiritual note in modern civilization, the logical inevitability of a spiritual absolutism in philosophy, the undeniable truth of our inner life or spirit—this is the ever recurring theme of practically all his books and lectures. He believed that the philosophies of the East in general, and of India in particular, have from the beginning, upheld the spiritual tradition.

Radhakrishnan's central teaching is that the spiritual should be given primacy, and reason and humanism, or science and man, should be explained in the light of the spiritual. The true Absolute is the spirit; our attempt to turn reason into an absolute has ended in some of the unhuman and inhuman results of science; and a similar view of man as an absolute has led to conflicting political philosophies and conflagrations. A true understanding of man requires viewing him from the standpoint of the spiritual.

'A spiritual view', says Radhakrishnan, 'is sustained not by insight but also by a rational philosophy.'[2] The uniqueness of Hindu thought, he holds, is the recognition and explication of the inwardness of man, of its freedom, sacredness, nobility and importance.

Radhakrishnan points out that the fragmentariness of man is overcome only in the whole. So he "strives after values, frames ideals and struggles to build up a world of unity and harmony."[3] We begin our life in a given or assured framework of values and we endeavour to realise that value which is the source of all other values, and this is assuredly a spiritual value that we strive after. Radhakrishnan contends: 'The primal craving for the eternal and the abiding remains inextinguishable'.[4]

The spirit in man always shines in him, even in the depths of his degradation, as the subject that transcends the empirical self and enlightens both. In realising his unity with the universal self or his own spiritual existence, man becomes one with the universe. The internal conflict among the different aspects of his life, passions, desires, feelings and thoughts disappears; and so also the conflicts between the self and the environment, his self and other selves. Only at this stage the human self is completely organised and integrated, and becomes a perfect self in the truest sense.

In the idealism expounded by Radhakrishnan, we have just that vital ideal for which the world is waiting—one which instead of dividing continents and sects within them, is capable of uniting them 'in a single allegiance, not to any material crown, or empire, but to the values which are the crown of life and, the empire of the spirit.' His idealism bears some marks of Platonic and Hegelian influence, but the perception of what appertains to spiritual consciousness becomes with Radhakrishnan a much more vital and subtle process, revealing as it does, the intuitive quality of an inner life.

Radhakrishnan has tried successfully to disentangle the strands of pure metaphysics from the complex web of Indian philosophical writings. Pure metaphysical ideas in Indian thought have yet to be thrown together into a perspective but the essential initiative has been taken by him. His contribution to Indian idealistic absolutism lies in making it clear that the Absolute can be reached positively, and not merely negatively. By trying to remove the elements of negativism from the general Advaita tradition and by pointing out a positive way, he has encouraged the development of a dynamic outlook which forms the basis of his social philosophy.

It is against this backdrop that an attempt will be made to analyse Radhakrishnan's social philosophy. His thought is philosophical and his vision is that of a great universal humanist. The presentation of his social philosophy has passed through three phases. The first phase is represented by his Upton lectures, delivered at Oxford in 1926, and published as 'The Hindu View of Life'. They have been extremely popular both in India and in the West. The popular vein in which they are composed may explain the naivete of their assumptions. The second phase is more mature and published as 'Eastern Religions and Western Thought', where a philosophical justification of basic social ideas in Hinduism is attempted. The third phase began with his lectures in 1942 delivered at Calcutta and Banaras, and published under the title, *Religion and Society*.

There are five aspects in Radhakrishnan's social philosophy. In the first place, he finds in it the spiritual equality of all men. But this has to be taken with a grain of salt, for prima facie only the Brahmin is born in getting where he can proceed with his spiritual development. *Second*, it is claimed that the fourfold scheme makes for individuality. In the positive sense, individuality is attained not through an escape from limitation but through the willing acceptance of obligations.[5] But if caste is determined by birth and birth determines functions then it should be clear that there is no room here for a willing acceptance of obligations except in the sense that the average Hindu is a patient sufferer and, until lately, did not bother to break his head against the stone wall of caste. *Third*, all work is socially useful and from an economic standpoint equally important. This can hardly be adduced as an argument for the democratic nature of caste, since it is equally, and perhaps even more pertinent to an aristocratic organisation of society. *Fourth*, 'social justice is not a scheme of rights but of opportunities'. Every historic democracy in the West has been more insistent on rights than on duties, and this fact is cited as a weakness of democracy by its critics.

Radhakrishnan accepted democratic form of government, since the essence of democracy is consideration for others. He adopted the democratic method, because democracy is an expression of this life in man and his rights and duties to perfect himself, to govern himself and to build a society in which self-perfection is possible. No individual can be good unless the social structure to which he belongs is good.

Radhakrishnan realised that the freedom of spirit, liberty from physical and social constraints, are essential. Liberty has been interpreted in two ways. There is the liberty which saves from social compulsion, to liberate us from wants which can be satisfied only through right economic and social relationships.

If democracy is sound, we will work for social structure which assures work and security to all adults, proper education for the young for the development of their special capacity, a widespread distribution of the necessities and amenities of life, full safeguard against the distress of unemployment and freedom of self development. Radhakrishnan holds that the social life is a movement in our destiny but not the terminus. The state must become the instrument of true civilization, and educate its members to an entirely new conception of social responsibility. If we believe in religious discipline for achieving this end, we need not be looked upon as soft and sentimental.

Radhakrishnan's views on social dynamics is worth noting here. Political wisdom cannot be in advance of social maturity. Social progress cannot be achieved by external means. It is determined by man's intimate transcendent experience. We are the guardians of the values of a society, the values which are the real life and character of a society. Radhaktishnan contends that if society is to be saved, resistance to the present order is necessary, but it should be resistance which will put down lies and insincerity. Death is not worse than a dishonourable life.

In the modern society, every one of us is responsible, for not bringing in radical change in the social conditions. Only education and employment opportunities can change the sad plight of the youth of the nation.

On the social side, we are attempting to spread education, scientific and technical. If we are to adjust ourselves to the rhythm of the new world, our people should adopt a rational and scientific outlook in matter of health, sanitation, etc. In schools and colleges, as well as in self-governing institutions, we have to develop a sense of decency in public affairs. Unfortunately at the present moment, Radhakrishnan contends, we have actional strife, personal rivalries, pressure groups and scrambles for power, which impede the development of a national ethos. Radhakrishnan advised us that we should subordinate our personal interests and group loyalties to the strengthening of the moral fibre of the nation.

Man, when truly human, is not merely the product of history, but is the moulder of history. What is called the contingency or unforeseeability of history is due to the free will of the human being. He is not a victim of necessity—naturalistic, historical or dialectical. He uses this necessity as a means for achieving freedom. Our hope for the future lies in the wise direction which the leaders of the world will make in the present context.

Radhakrishnan and Nehru have often displayed a marked identity of approach. Tolerance, liberalism and humanism form the basic ingredients of their political thinking. He observed: "when we accept democracy as a working principle, we mean that there are inalienable rights belonging to human personality as such, which must be respected in our dealings with all persons, whatever the sex or calling may be. Individuality is sacred and each individual should be allowed to develop his nature... The chief purpose of social organisation is to foster the spiritual freedom, human creativeness. All attempts at establishing a social democracy, a more equal distribution of wealth and opportunity, are a genuine manifestation of the religious spirit."

Radhakrishnan contends that 'if individuality is lost, all is lost', but adds that 'both aspects, the individual and the social are essential'.[6]

Radhakrishnan lays the utmost emphasis on individual freedom and initiative. He was deeply influenced by the Gandhian stress on the purity of means and the message of non-violence. As a religious humanist, Radhakrishnan urges the necessity of a new social order with basic economic justice. All attempts at establishing a social democracy, a mere equal distribution of wealth and opportunity are a genuine manifestation of the religious spirit.

Radhakrishnan holds the view that human life is ever changing. It is not static but dynamic. As life changes, changes occur in society too. Society, in other words is a dynamic process. Every change in man's relation to society means necessarily some changes in his relation to his fellow beings. Society is a changing medium of creation and expression of his deep seated desires, values and aspirations. It outlines, shapes and refines man's social nature, conscience and morals, as he also frequently and insistently projects his own image, values and experiences from the depth of his consciousness when he is unique by himself. In other words, man is thus deeply embedded and moulded in the matrix of society and the society in turn has enabled him to reveal his true nature. Man is an integral whole as the career of values of complex dimensions. Man's values, his group structure constitute a single arch supporting the ascending, aspiring, activating moral spire of nobility, goodness, justice and love that gently touches sublime heights of infinite and the perfect. What is to be achieved is that the individual as an integrated person may have to realize to the fullest extent his own innate possibilities as a human being in and through society.

Radhakrishnan believed in complete regeneration of social structure as of the individual. Society was more important to him than the state and it was the former's reformation he sought. Society must restrain and control the state, and the individual should keep the society strong and reasonable.

The main point to be noted is that the main contribution of Radhakrishnan is not so much in the realm of effecting actual social change as in awakening social consciousness about the necessity of change.

The ideal society for which we must work, says Radhakrishnan, should be one where there will be no inequalities among men, One must effect peacefully a social transformation which makes justice, individual and national, its objective. Radhakrishnan was convinced that mere constitutional structures will not suffice for the concrete realization of rights and hence he postulated the ideal of a dharmic society based on the doctrine of 'sarvadharma-samānatva', as taught to us by Swami Vivekananda. In other words, it means the establishment of the kingdom of love, justice and righteousness.

We are living in an age of tensions between group and group, class and class, nation and nation. The world today is burning with unrest that seeks to right social and political wrongs, when violence erupts there is destruction and loss of life but no assurance of the outcome. The armaments race is wasteful and potentially catastrophic. Hence a group of the methods of struggle is needed. In this sense, Radhakrishnan's worldview of 'Universal Man' and Universal Religion' is considered relevant.

Radhakrishnan was an ardent admirer and follower of Gandhi, particularly his technique of non-violence. Radhakrishnan objects to the use of violence because: 'when it appears to do good, the good is only temporary; the evil it does is permanent'. This is the lesson which mankind has to learn from history. According to his analysis, the prime cause o modern wars is the inhuman race for exploitation of the so-called weaker races on the earth. He thinks that the motive of exploitation accounts no only for the outbreak of war between two states, but also generally fo chaotic situation that prevails at the national and international levels.

An analysis of Radhakrishnan's position will show that at a still deepe level there is another factor which serves to explain the inhuman race fo exploitation, and that factor is selfishness. Exploitation is only the oute manifestation of the inward selfishness of the individual. When th selfishness of the individual gets organised, systematically pursued, and i given institutional form by a group of individuals of kindred interests, i culminates in class antagonism and class exploitation with all the attendan consequences.

Philosophers and peace lovers are earnestly in search for a mora equivalent of war which would embody the technique of war minus it violence as the surest way to establish peace. Radhakrishnan full endorsed the technique of Gandhi, viz., non-violent resistance to get ou griveances redressed.

To Radhakrishnan, what the individual does being moved by the ide of common good is of utmost importance, for the successful realization o the ideal of implementation of the scheme is dependent upon th individual. Like Gandhi, Radhkrishnan gave supreme importance t man—the individual. Man is never to be treated as a means to any othe end.

Radhakrishnan held the view that the ideal of world government i bound to recede, so long as people believe in the view that their salvatio and welfare would depend on their soverign independence. What, then, i the remedy? A change of attitude on the part of the people is necessary, bu that is not sufficient. What is required in addition to a change of attitude i sincerity to work it out. That is what may be called in the existentia language commitment on the part of the individual. But whos commitment is that? Though it cannot be derived that it is the commitmen of fallible men, it is the commitment of those individuals who want t realize an ideal in which disinterested service must find an important plac If so, this phase of morality is the precondition of any well-ordered soci and political framework. it is not the case that men to start with are in a moral vacuum and that through the social order they come to have a mora stature. It is the capacity to conceive of, and contribute to, the commo good that entitles the individuals for membership in a society and thi capacity which is at the absis of social and political order, is undoubtedly moral as well as rational.

Whether the formation of world government is the effective solution to international tension is another issue. Since a very important source of trouble arises from centralisation of authority in one place, it is to be seriously doubted whether at all it is conducive to the presentation of freedom and personal worth of the individual as well as the promotion of world peace. What is required today is not a unitary authority but a plurality of authorities which would function on the basis of non-violence in all matters in harmony with one another. The ideal to be pursued is a federation of friendly inter-dependent states whose entire set up will be based on the principle of decentralization with nonviolence as the principle of action. The way to peace lies through peace.

The struggle for the preservation and strenghtening of peace is a key prerequisite of human rights because it is only in conditions of peace and international cooperation that the basic rights of all people can be guaranteed.

Radhakrishnan, denouncing the use of violence, says: "In human relations the choice is not between good and bad, but between what is bad and what is worse. The unregulated use of force by the states is infinitely worse than the use of force by the world commonwealth as the sanction of law....Non-violence may be unattainable if we wish to obtain it at one rush; but we may reach it if we are prepared to work towards it by stages."7

In the last analysis, Radhakrishnan like Gandhi believed in the efficacy of the principle of non-violence as a means to establish peace on earth and good will among mankind. He observed: "Peace on earth is our act of faith, and act of free will against determinism." He said: 'I have no doubt in my mind that we are moving forward, that all the great achievements of science and technology are there for the purpose of producing a single world, a kind of paradise on earth. All the resources are there, the intellectual achievements are there, the will is there, but not that dedication, that capacity to raise above narrow group loyalties...and transforming those loyalties into loyalty to one single world community. He maintained: 'Ethical sublimity is the mark of the magnanimous man; ethical depravity is the mark of the low man. All other distinctions are irrelevant, *nakulam kulamityāhuḥācāram kulamucyate*.

Philosophers, with a few exceptions, have thoughout the history of civilization thought and worked for peace. This has been true largely because of the philosopher's confidence in reason and his belief in the possibility of man's control of his destiny through the exercise of his freedom.

Wars, as everybody knows are not natural cataclysms, but are made in the minds and hearts of men, or as UNESCO so eloquently expressed it in the justly celebrated phrase of its preamble, the joint conception of a British statesman and an American poet, Clement Atlee and Archibald. Mac Leish: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace have to be constructed." UNESCO has requested philosophers formally to "engage upon a world philosophy, a unified and unifying background of thought for the modern world." Several important conferences have been held in various parts of the world for the purpose of discovering whether or not there are insuperable differences of thought and world outlook that would make world co-operation impossiple, in principle usually with reassuring and encouraging result, at least as far as philosophers are concerned. Philosophers are by nature and training usually interested in the universal rather than in the particularistic. Orchestrated harmony, not homogeneous sameness, is the ideal of philosophy. Philosophers, consequently, tend to stress what unites mankind, rather than what divides it. They are also pledged to attempt promote clarity of concept and of statement.

We have now come to the end of our consideration of Radhakrishnan as the spokesman for philosophy's concern for peace and harmony among the nations and the people of the world. Radhakrishnan spoke for all mankind in reminding us where man's true dignity resides, and what constitutes the true grandeur of peoples and nations. Let us work for the renewal of the heart, the transformation of values, the surrender of the spirit to the claims of the eternal. Dr. Sarvepalli Radhakrishnan, the greatest acarya of the present century, has left his foot prints in the sands of time. May his life and teachings be a beacon of hope and courage to all of us.

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RADHAKRISHNAN'S PHILOSOPHY OF EDUCATION

SHIVENDRA K VERMA*

Education : Its Aims and Objectives

Radhakrishnan had a multi-dimensional personality. He was a philosopher, a thinker, an educationist, a teacher and also a diplomat. Philosophy and Education were the two main areas of his research. In the Preface to his book *True Knowledge* he has stated clearly that education has been his special subject. In his speeches and writings he has discussed a wide range of questions regarding education.

What is education? What are its distinctive properties? Does it simply mean pumping information into empty vessels? What's the place of 'value' in education? Can it be taught? These are interrelated questions. We would now analyse some of the answers to these questions within the general framework of Radhakrishnan's theory and philosophy of education which presents a picture of education as a creative process moving from 'being' to 'becoming', from 'knowing' to 'internalizing', from 'self-generated understanding' to a network of interactional activities leading on to *jñāna.*

Education, Radhakrishnan has said again and again, is not a process of pumping information into empty containers. Infact, the 'container-centred' philosophy of education has raised a number of problems. Firstly, knowledge does not mean just information derived from books. It can't be just someone else's story. It is not a point or product -- total information gathered or received -- but a process, a process of growth, or maturation triggered by a network of interactions between a particular, biologically-given complex system, the human mind - and the physical and social world. Secondly, teaching is not a unidirectional activity; it is a bidirectional, interactional activity. Thirdly, the learners are never passive recipients of 'ready-to-use' packages of knowledge. They are alive, active participants in teaching-learning activities. A child's performance may give us the impression that he is reproducing 'information', but, in fact, what looks like reproduction is recreation, for a child's performance is like that of an artist, of a creative photographer, who has his own built-in 'camera', 'lens', and 'filter'. Children recreate the reality they perceive rather than passively 'receive' or 'reflect' it. One of the most remarkable properties of the human species is its repeatedly demonstrated capacity for transcending what is merely given, what is purely determined. Human beings' capacity to articulate a future tense - in itself a metaphysical and local scandal - their ability and need to dream forward, to hope, make them unique. The following extracts from Radhakrishnan's writings illustrate these points:

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* Director, Central Institute of English and Foreign Languages, Hyderabad, 500007

"The true end of education is not the acquisition of information, important though it may be, or acquisition of technical skills, though they are very essential in modern society. One must have that superior outlook, that outlook which goes beyond information and technical skill."

"True education should deepen our insight; widen our horizon, create a meaningful outlook .... Plato held that the purpose of education was not as it were to fill an empty vessel but to turn the eye of the soul towards light".

"Jñāna", according to Radhakrishnan, "is not mere information, not mere scholarship, it is not mere criticism, it is education in depth .... *Jñāna* without *vivek* is nothing".

"Knowledge is not something to be packed away in some corner of our brain, but what enters into our being, colours our emotion, haunts our soul, and is as close to us as life itself."

"Unfortunately in our schools we look upon children as mere raw stuff on which we can impose our unjust views through our powerful wills".

"The purpose of all education .... is to provide a coherent picture of the universe and an integrated way of life. We must obtain through it a sense of perspective, a synoptic vision, a *samanvaya* of the different items of knowledge".

The purpose of education is to help human beings activate their built-in generative power, experience the joy of adventure and discovery, and fortify whatever creative impulse they may possess. Good education, according to Gandhi, is "that which draws out and stimulates the spiritual, intellectual and physical faculties of children". "The highest mission of education", Tagore wrote, "is to help us realize the inner principles of unity of all knowledge and all the activities of our social and spiritual life." The child, Aurobindo believed, must grow freely as an organic person. Every child is a self-developing being, and the role of both parent and educator is to advance self-development. The child has within himself everything that allows true education, and particularly a ceaseless activity, incessantly revived, in which he is totally engrossed, the activity of a growing being who is continuously developing and to whom, for that very reason, our help may be useful, but our direction is not necessary. This creative approach is entirely different from the view of the child as a mass of plastic substance which the teacher has to press into a desired shape. Underlining the importance of this approach, Radhakrishnan has said: "Democracy affirms that each individual is a unique adventure of life ..... The function of education is the guidance of this adventure to the realisation of the potentialities of each individual in the face of the actual world of men and things. It aims at the development of the individual, the discovery, training, and utilization of his special talents", for "democracy means belief in the inherent worth of the individual and the value of human life". "Education has the double aim of preparing for a particular vocation and also for citizenship in a democratic community, these two ends are not exclusive of each other". "Education must carry out at appropriate levels a combination for students of varying abilities and occupational objectives". "The process of education as growth is continuous and lifelong .... We learn from the teacher, by ourselves, from one another and from life or experience."

Education and Our Changing Society

Education cannot and should not be divorced from society. Its objectives should be defined and detailed in terms of local, social needs and global, social needs. This does not, however, mean that we should not have any ideals. What it means is a mutually enriching interaction between 'ideals' and their context-governed, societally-significant externalization. That is the reason why Radhakrishnan, drawing inspiration from the *Bhagvadgītā*, says that the 'yoga' of Krishna must be combined with the 'dhanuṣa' of Arjuna: 'dhanuṣa' of Arjuna symbolising 'action', and 'yoga' of Krishna symbolising contemplation which is essential before any work is done. Whitehead, one of the most eminent educational thinkers of our time, has also said: "We built cathedrals in our mind first before we built them up outside". To quote Radhakrishnan again, "all education is, on the one side, a search for truth; on the other side, it is a pursuit of social betterment". "Education should (therefore) give the children not only intellectual stimulation but a purpose". "Our educational system must find its guiding principles in the aims of the social order for which it prepares, in the nature of the civilization, it hopes to build". In Radhakrishnan's words, "we are building a civilization, not a factory or workshop, the quality of civilization depends not on the material equipment or political machinery but on the character of the men. The major task of education is improvement of character". His suggestion, therefore, was to plan an activity which transforms the school's into "places of work, experimentation, and discovery". He viewed education as "the great instrument of social emancipation by which a democracy establishes, maintains, and protects the spirit of equality among its members". This alone is not enough. "Education, according to the Indian tradition, is not merely a means of earning a living, nor is it only a nursery of thought or a school for citizenship. It is initiation into the life of spirit, a training of human souls in the pursuit of truth and the practice of virtue. It is a second birth, *dvitīyaṁ janma*".

Roles of Teachers and Learners

Teachers and learners both have important roles to play in this activity. The teacher has more than one role to play. He has to play the role of a facilitator, of a leader of a cooperative enterprise in which development occurs through reciprocal give-and-take, the teacher taking but not being afraid also to give. According to Radhakrishnan, a teacher "must be a committed man, committed to faith in the future of man, in the future of humanity, in the future of the country and the world". "The profession of the teacher should not be reduced to a trade; it is a calling, a vocation, a mission". "(Teachers) must impart to the students zest for new experience, love for adventure in knowledge". "Love of the pupils is (therefore) the first essential quality of a teacher". Teachers must try to understand their pupils -- their needs, their interests, their abilities, their wishes, their aptitudes and their problems. One remarkable advantage of such an attempt at understanding would be that it might make the pupils feel for the first time that there are friends around them, not a group of spies or inquisitors who are trying to catch them out. Children, young and old, need both security and liberty. A teacher must have enough sense to know when to interfere gently, otherwise there is no security. He must also know when to leave the child alone, otherwise there is no liberty.

Nature or *Svabhāva* (i.e., genetically determined principles) and nurture or *samskāra* (i.e., socio-culturally generated experiences) together help children grow on the basis of their *abhyāsa* and *sādhanā* in an atmosphere which may be labelled *satsanga*.

Value Education

People all over the world have begun to feel that education generating scientific, technological, and material progress alone is not enough. There is something beyond this which we must achieve -- this 'something' must help us transcend the barriers of caste, creed, religion, and territory and live like members of one great community in an atmosphere of love and peace. We have to find some way of preserving the essential life-generating properties of our spiritual heritage and at the same time making use of the scientific spirit of western civilization. Highlighting the aim of religious education, Radhakrishnan has said: "We are confronted by a universal need, by the yearning to transcend the narrow self into a world where the creation of more generous value is going forward. What is called religious instruction must bring awareness of the great historic insights. It must describe objectively that there have been and are answers which men have found to their most searching questions. It must arouse concern about those answers".

The question is : how do we build these 'values' and 'visions' into our system of education? Teachers and students must realize that 'value education' is not just out there waiting for someone to come along and learn it. Value education surfaces in response to questions. And new values or old values in new forms result from the asking of new questions; quite often new questions about old questions. Here is the point; once you have learned how to ask questions--relevant and appropriate and substantial questions--you have learned how to learn and no one can keep you from learning whatever you want or need to know. The most important intellectual ability man has yet developed--the art and science of asking questions--is not taught in schools. Radhakrishnan, therefore, recommended those methods of teaching which involved self-activity, problem-solving, purposeful work experience, etc. Whatever be our subject of study, our students should be trained to observe carefully, think effectively and use their judgement properly.

A Wholistic Approach

Radhakrishnan has advocated a wholistic approach to education. Education must look to the whole man. Human mind is a unity and all knowledge is interdependent. "The subjects we study must be part of a connected curriculum". There are subjects and subjects. It is sad that they are taught as autonomous units, and not as mutually reinforcing components of one system. They are taught as courses, unrelated to Man and his ever-widening setting-- 'inner' and 'outer' in interaction. "Education", according to Radhakrishnan, "is a search for integration, for wholeness". "All the branches of discipline have only one end - an 'insight' into reality with a capital R: *sarvaśāstra prayojanam ātma darśanam*. "What we need today is the education of the whole man -- physical, vital, mental, intellectual, and spiritual. A university should try to provide such a kind of education". It is the function of a university to build human beings, strive to rid them of their vanities and egotism and emancipate their minds from petty prejudices and narrow loyalties". "Buildings do not make a university. It is the teachers and pupils and their pursuit of knowledge which make the soul of a university. The university is the sanctuary of the intellectual life of a country". "India is rich in natural resources and her people have intelligence and energy and are throbbing with renewed life and vigour. It is for the universities to create knowledge and train minds which would bring together the two, material resources and human energies". In this way Radhakrishnan has emphasized the role of universities in our national growth, in reforming the system of examination and designing courses for women and also for learners in rural and tribal areas. Regarding examinations, Radhakrishnan Commission recommended that "a thorough study of the scientific methods of educational testing and appraisal be undertaken by the Ministry of Education, and at the universities with a view to applying the results of the study in Indian educational practices". Emphasising the importance of women's education, the Commission asserted that "there cannot be an educated people without educated women" and therefore recommended that 'there should be no curtailment in educational opportunities for women, but rather a great increase". The commission further recommended that "special attention be paid to the development of higher education in rural areas".

Language in Education

Language is central to the whole process of education and is the principal means of cultural transmission. It is also a very explosive tool and hence needs to be handled with care and understanding. In the growth of human beings as social beings, language has a very important role to play. It is through language more than any other means that experience is recorded, interpreted, and extended. "Effective use of language", says Radhakrishnan, is a powerful help to good scientific thinking and especially to communication in science, as well as a necessity in the humanities". "Unless we learn to use and to organise words clearly and effectively, our thinking will lack precision and accuracy". This assumes a special significance in a multilingual, urban setting in which it is not simply a problem of language choice, it is also a question of language ordering and language switch: What to say when and in which language. India has a rich repertoire of language and language varieties. The success of learners in a multilingual setting depends to a very great extent on their ability to switch their linguistic gears as many times as they play different personal, interpersonal, and institutional roles. What we must therefore try to achieve is to make people realiize that a multilingual and pluricultural society needs more than one language for national cohesion, cultural integration, and social and geographical mobility. Different languages have different roles to play. The mother tongue has a role; the regional language has a role; the official language has a role; English has a role; foreign and classical languages have their roles. They are complementary and can coexist peacefully.

In the Report of the University Service Commission (1948-49) of which Radhakrishnan was the Chairman, it is stated that "the amount of language required will vary at different stages of education and in different parts of India. During grades one to five the pupils will learn only the mother tongue; in grades six to eight emphasis should be on the mother tongue and the federal language; from grades nine to twelve the study of English will be added to these. Students whose mother tongue happens to be the federal language, will be required to study another classical or modern Indian language". It is clear from this that the Commission was in favour of, what is now known as, the three-language formula. It was in favour of developing the Indian languages and using them as the media of instruction. The Commission, underscoring the importance of English, said: "English must continue to be studied. It is a language which is rich in literature--humanistic, scientific, and technical. If under sentimental urges we should give up English, we would cut ourselves off from the living stream of ever-growing knowledge.......English is the only means of preventing our isolation from the world, and we will act unwisely if we allow ourselves to be enveloped in the folds of a dark curtain of ignorance".

Research

Research, according to Radhakrishnan, is as important a function of a university as teaching. Research and teaching should reinforce each other. "Universities have been rightly recognized as the fountain heads of knowledge and it is in their free atmosphere that we should look forward to vigorous pursuit of fundamental research".

"No amount of factual information would make ordinary men into educated or 'virtuous' men unless something awakened in them an innate ability to live the life of the soul. To reinforce this point, Radhakrishnan has drawn our attention to the following lines of Eliot :

> "Where is the wisdom we have lost in knowledge?

Where is the knowledge we have lost in information?
The cycles of Heaven in twenty centuries
Bring us farther from God and nearer to the dust."

— *T.S. Eliot*

Radhakrishnan's philosophy of education, like that of Whitehead's, may be viewed as a protest against dead knowledge and inert ideas. The main idea running through his books and papers can be stated briefly thus: "The purpose of all education..... is to provide a coherent picture of the universe and an integrated way of life .... It cannot be a collection of distracting scraps but should be a harmony of patterns .... It is a process of leading up the inward nature to its fulfilment. All true development is self-development".

THEORY OF VIOLENCE IN INDIAN THOUGHT : SOME REFLECTIONS OF RADHAKRISHNAN

BHUVAN CHANDEL*

The most perplexing and challenging task before Radhakrishnan according to Eliot Deutsch was how to reconcile the weight of history and of tradition with the demands of the present times.[1] This comment, indeed, seems to give a synoptic view of Prof. Radhakrishnan's grim struggle to come to terms with issues and problems in the midst of a fierce juxtaposition between modernity and tradition. On the whole,20th century mind sought to combat the idealistic trends of 19th century. Under the sway of such intellectual tendencies it was not possible for any sensitive thinker to overlook the significance of what really mattered as a causal matrix in the shaping of history and society.

Prof. Radhakrishnan has given a fresh look and a fresh interpretation to the age old controversies of violence Vs. nonviolence. One really pauses for a moment and questions the fundamental value frameworks of our tradition. One tends to enquire whether the message of Bhagvadgītā was to wage a war in the name of righteousness i.e. Dharmayuddha.

Lord Krishna is propounding a theory of action in the case of a righteous battle which is enjoined after all means for attaining justice have been explored and exhausted, save one of an abject unrighteous surrender. In this case the tradition upholds the view that Lord himself would descend on earth to rid it off all the *rākṣasas*. Through an *avatāra* tradition expounds the ideal of the fight against injustice and evil.[2]

In fact the revolutionary, active, goal oriented interpretation of Gītā was reserved for philosophers of 20th century India of which Radhakrishnan was an integral part. There were two major directions of human seeking,one essentially contemplative and the other active. The latter inevitably involved the considerations of time, history, causality and social transition. It is in the context of the second interpretation that we seek to vindicate the view point of Radhakrishnan on the issues of relevance of violence against the fight for righteousness.

Commenting on the ideal of *ahiṁsā* (nonviolence) as the highest virtue in the Hindu Scriptures, Professor Radhakrishnan quotes from *Chāndogya*

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*. Professor, Department of Philosophy, Panjab University, Chandigarh.

Upaniṣad wherein it was suggested that as a result of *Yajñas* or sacrifices the rewards sought are the moral qualities. Radhakrishnan says in this context: "We cannot say that the Hindu Scriptures require us to avoid the use of force altogether; the concrete demands of each particular situation are studied and the principle of use of force adapted to it accordingly"[3]

Radhakrishnan is of the view that the ideal of violence prevailed because *kṣatriyas* were expected to protect the inmates of hermitages from the onslaught of non aryan tribes,. It is observed in the Ṛg Veda "I string the bow of *Rudra f*or the destruction of all who molest the *Brāhmins*. I fight for the protection of the pure and I pervade the heaven and earth"[4]

Prof. Radhakrishnan defines violence as the "unwarranted use of force" and goes on to say "If human welfare is the supreme good; peace and war are good only in so far as they minister to it. We cannot say that violence is evil, in itself, when its use is for human welfare; when it respects personality, the war is permissible. We cannot judge the use of force as good or bad by looking upon it in isolation."[5] If we treat the personality of violator as inviolable and sacrosanct, we acquiesce in evil.

This brings Prof. Radhakrishnan at par with view points of Aristotle when he says in his *Nichomachean Ethics* that one who suffers evil is as much blameworthy for not raising a voice of protest as one who imposes suffering. Aristotle believed that in acquiescing to evil one is partaking in the direct violation of the fundamental principle of equity.[6]

Prof. Radhakrishnan has defended the doctrine of *svadharma* from the texts of *Bhagvadgītā* thereby commending the obligation of citizens to resist aggression by arms. Not only this, he in fact deems it necessary. Further he quotes from Buddhist texts; wherein Senapati Singha asked the Buddha whether it was wrong to wage war for their protection, Buddha replied: "He who deserves punishment, must be punished." In Radhakrishnan's opinion therefore Tathāgata does not teach that those who go to war in righteous cause after having exhausted all means to preserve peace, are blame-worthy.[7]

Radhakrishnan finds Bhagvadgītā as adopting a similar view. It teaches *Svadharma* to Arjuna pleading him to fight for the cause of justice against the selfish and unrighteous exploiters when all peaceful methods of getting justice have already been exhausted by *Kṛṣṇa*. It is argued that non-violence belongs to the last two stages of life, *Vānaprastha* and *Sannyāsa*. *Arjuna* who is a *Kṣatriya*, cannot pursue the ideal of *Sannyāsin*. Hence chastisement of the sinner by *daṇḍa* or war is deemed as proper as they cannot be curbed by any of other means. Therefore, revolutionary violence as *Dharmayuddha* is justified.

The above contribution of Radhakrishnan is seminal for the ongoing debate on whether ends can justify means,whether the ideals of society are to be protected and realized through means which would have their justification embedded within ends of life and the excellences of soul of those who in the name of guardians of society must fight for upholding the highest virtue of mankind,namely, justice.

The philosophical heritage of our past tradition as interpreted by Prof. Radhakrishnan may help in resolving the dilemmas caused by the debate on the deontological and teleological perspectives on the means-end controversy by providing a contextual Hindu interpretation.

Hindu scriptures commend nonviolence as the supreme duty but they indicate occasions on which departure from this principle is permissible. "Progress in civilization is to be judged" says Radhakrishnan "by the character of the occasions on which exceptions to the rule are permitted." The ideal of *ahiṁsā* must be cherished by us as a precious goal and deviations from it are to be accepted with regret because the society must recognise the relative justification of laws and institutions as also the hardness of hearts of men.

In this context it must be emphasized that *dharma* and *adharma* both are mixed with injury to others making pursuit of the ideal of perfection impossible. It is, therefore, desirable that we move towards the ideal by first eliminating the imperfections in our laws and institutions rather than harp on realizing the ideal of perfection.

Another contribution of Prof. Radhakrishnan to the domain of the social and political philosophy is to give a renewed and creative emphasis to the distinction between belief and knowledge which Plato made in his dialogue *Theatetus* centuries ago.

Deliberating on the illusions of war Radhakrishnan observes that this world has suffered much pain and cruelty from doing what we *believe* to be right rather than doing what we *know* to be wrong. The pain inflicted on the world by criminals is much less than that due to wrong doing of good men of faith who act on the impulse inspired by belief rather than knowledge. He cites the example of religious wars deriving their sanctity from the blessing of Church. Under such belief patterns enjoying Sacrosanct status the institutions of slavery and child labour have found justification and protection in the society.

Radhakrishnan dutifully cautions us against such perversions saying "our descendants will view with shame our social behaviour as nations; even as we view enforced *satī* or the slave trade. The sooner we anticipate the views of our descendants the better will it be for humanity who is responsible for this.[8] However he maintains that it is not the wicked but the law abiding good citizens whose ideas of right and wrong have been deliberately and systematically perverted,who lend strength to those belief patterns. When wrong ways of thinking and the abuse of the same is deeply embedded in social system, it is difficult to rouse the conscience of men against it. But human mind being potentially capable of being shaped through ideas,it is essential to fight belief generating old and obsolete ideas with the force of knowledge based truth seeking newer ideas. Goodness must have its basis in truth and not in misconceived notions based on opinion and belief which generally contribute to the making of dogmatic and fanatic conceptual frame at the ideological and valuational level of human seeking.

Radhakrishnan has also made an apt distinction between supreme status of the ideal and the derivative status of the means. Whatever is instrumental in realizing the end is relative and imperfect in character. Nevertheless, means are required to go into the goal realization. There is always a contradiction between the desire for the perfect good and the need to employ the means which may seem to outrage the perfect ideal. Yet this contradiction is the only way to transact the ongoing transformations of society. The absolute ideal must be brought into the context of the existing social situations,and by interaction of the two the evolution of society is to be secured.

It was preoccupation with these endless paradoxes and their implications for a viable philosophy of society in the context of Indian social reality and Indian tradition that made Radhakrishnan turn into a critic and a creative philosopher of society. This enabled him to visualize the conditions under which concept of an ideal society can be concretized. He deliberated on dialectic of the inner and the outer necessity in the context of which we can build a theory of social action in the Indian tradition. He was faced with the question as to how can we shape the human mind in its futuristic unexplored dimensions? Since the mind is basically conservative and even inert only the sharpest needs could arouse it to action for it changes only under the impulse of the inner and the outer necessity.

It may be pertinent to mention that the issue of the inner and outer necessity is in fact, at the heart of the doctrine of social change and a prerequisite to the goal of freedom in the social and political doctrine of Marx. He maintains in this context that "freedom is the recognition of necessity"[9] thus laying down the foundations of a social theory which recognizes the significance of social perception of politico-economic reality and spread of this consciousness for the possibility of social action, revolutionary praxis and liberation of humanity from narrow vested interests.

Like Marx, Radhakrishnan gave a call to treat capacities as corelates of functions which could be deemed as maxims at par with "from each according to his capacity and to each according to his needs". He did not shirk from drawing implications from the paradox of equality by making a distinction between political and economic democracy and a further distinction between the instrinsic and instrumental values.

There are two kinds of morality, the absolute one of the morally right and the wrong and the relative one of social conventions which each society construes in its own way through the observance of moral rules. Radhakrishnan says in this context, "we must approximate the ideal which is holy more than moral, beautiful more than correct, perfect more than adequate, love more than law."[10]

The above passage gives indication of the fact that Radhakrishnan did not advocate a philosophy of conformity to social convention. He pleaded for a rethinking of the issues on the basis of considerations which entitle a value or an action to be accepted as moral in the best interest of humanity within the bounds of our tradition. This clearly paves the way for the possibility of a genuine social philosophy which we as a social people must seek within the specific context in which we live.

In deliberating on the social and political issues in the context of Indian tradition, Radhakrishnan has made creative and meaningful contributions to the enrichment of social and political thought in the Indian and the global context from the perspective of humanity. He thought earnestly and articulated wondrously in an extremely lucid language thereby demolishing any walls of division between Philosophy, literature and society.

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RADHAKRISHNAN : A PHILOSOPHER STATESMAN

ARYA K. MUKERJEE[*]

One myth deliberately fostered by the British imperialists has been that India was a divided house till the advent of their rule. Those who do not have a feel for the nerve cord of the nation and do not have a sense of history would easily succumb to this view. It is true that the pursuit of power and fiefdoms had divided the country now and then into separate kingdoms, but that did not divide the people. During its long and chequered history and through the vicissitude of time, India has seen the downfall of many mighty empires, including that of the British which does not rule the wave any more, but the country has survived. It is because of an abiding faith of the people of India in a perennial philosophy and a sense of kinship amongst the inhabitants of the country that have sustained them through the ages. This would not have been possible but for the tireless striving of those intellectual leaders who were born from time to time, particularly at the critical periods of our history. Dr. Sarvepalli Radhakrishnan, who was in full bloom during this century, was one such intellectual. He started his career as a teacher and drifted from one place to another in different capacities. Unlike the proverbial rolling stones, he gathered mosses and much more. He held professorial chair at Calcutta and Oxford and also served as the Vice-Chancellor of the Banaras Hindu University. As a teacher and educationist he made a mark by his creative writings, spirited discourses and enlightening lectures. His reflections on the philosophy of Rabindra Nath Tagore, the Hindu view of life, Indian civilisation, religion and oriental wisdom, and related topics have the touch of originality in approach. By his own endeavour he emerged as an exponent of the Indian thought and served as a messenger of our ancient civilisation with rare distinction. Students would listen to him with rapt attention and he would keep the audience spell bound by his speeches. It is said that Radhakrishnan was a master of words and his voice was resonating. But it is seldom realised that neither the mastery of words nor the resonance of voice matter in the ultimate analysis. What matters is the substance behind what is said.

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[*] Department of Chemistry, Faculty of Science,Banaras Hindu University, Varanasi.

Radhakrishnan's learning was deep and his expositions were profound. His speeches came from the depth of truth and the clear stream of his thoughts did not get lost into the dreary desert sands of professorial dead words. And that is the reason why he made such an impact that his words would echo and reecho long after they have been heard or read.

Philosophy was Dr. Radhakrishnan's forte but his horizon was wide. Soon after the independence of the country, he was drafted as the Indian ambassador to the Soviet Union. The responsibility was quite demanding. The host country had not been somehow charmed by the previous ambassador Mrs. Vijaylakhsmi Pandit who was also feeling uncomfortable in the prevailing stifling political environment. It should not be forgotten that the period was four decades before the blossoming of "glasnost" and "perestroika". The Red Lord of the iron curtain, Joseph Vissarionovich Stalin, was still alive. In the first encounter with Stalin, Radhakrishnan conducted himself unlike other diplomats and he put his palm over Stalin's head and asked, "Hello, Stalin, how are you?" Stalin was startled and left the room. With this the audience was over and the silence was loaded with suspense. The next day Radhakrishnan got a call from the Kremlin and he was recived by Stalin. As is well known, the dictator was a man of few words and seldom did he give vent to his feelings. But this time Stalin shook his hand and said, "Professor, you are the only person who has treated me like a human being after many years".

This calls for another episode of Radhakrishnan's life. While on an official visit to the Peoples' Republic of China, as president of India, he had been ushered in to meet Chairman Mao Tsetung when he stretched his arm and patted Mao's cheek. The security guards were stunned and the attendants felt uncomfortable, but Radhakrishnan eased the situation by laughing and saying, "Dont bother, Mr. Chairman, I have done this before to Stalin and also to Pope".

The above episodes indicate that Radhakrishnan treated all with an equanimity without being awed by the personalities or exalted positions, and he did not adhere to the diplomatic protocols bereft of all human touch.

Radhakrishnan's journey in life was long. He drifted from education to diplomacy and ultimately occupied the highest position of the republic. All through these he won friends for himself and for the country. His erudition and eloquence, his deep thoughts and power of reflection were an integral part of his personality. His comprehension of the world politics was equally facile. The combination of these rare qualities gave him the power to command and control even some of the contentious and loquacious members of the Rajya Sabha when he was the chairman of the house.

In the world forums, Radhakrishnan spread the Indian message of peace and universal brotherhood. He believed, like Aurobindo, that spirituality was superior to rationalism without which man would not transcend his animal self. He believed that science alone would not bring about change of the strife-ridden world. He once lamented: "Science has taught us to fly like birds in the sky, it has taught us to swim like fish in the ocean but it has not taught us to live peacefully on this earth". He earnestly hoped that this world would change if spirituality had a bearing on the material progress of the mankind. This was the quintessence of his philosophy.

S.RADHAKRISHNAN IN MEMORIAM

R. PANIKKAR*

One would have thought that the days of philosopher kings were over. Today I have the honour and the pain of commemorating, in this place with its rich historical past and at a moment when world events in general and those in India in particular give much food for thought, not the life of a king who became a philosopher but that of a philosopher who became President of a young nation and an ancient people—Sarvepalli Radhakrishnan.

In him however the ancient tradition has been purified: the king does not make use of philosophy nor does philosophy make use of the king. Radhakrishnan, the philosopher, remains a philosopher. He was chosen to exercise the highest authority among a people who, in his day, constituted nearly a fifth of the human race, but he retired from the Presidency with the same freedom of spirit with which he had accepted it. I still remember having asked him frankly when he was Vice-President of the Indian Union if he were going to give up philosophical work and if he believed it to be compatible with political activity. He smiled at me and as a good brahmin reminded me of the brahminical tradition; whereupon I as a kshatriya reminded him of the tension between the two castes! The last years of his life bear witness to the authenticity of his philosophical vocation. Like the lotus leaves which are not affected by the morning dew drops, he remained unaffected by political power.

In this great place of learning rather than dwelling on the man I would like in humble tribute to his memory to emphasize three philosophical aspects of his work.

1. Philosophy as viveka

That is as discernment or evaluation, *krisis*, discrimination. While studying at Madras Christian College he learned instinctively and by an existential reflex in self-defence, to distinguish in the explanations given by his teachers between the Christian *content* and the *method* which at the beginning of the century made the West renowned and powerful in the eyes of the world. He was so successful in this that he applied western philosophical methods to expound traditional Indian wisdom, thus making it worthy of respect and intelligible, moreover, to the West. His thesis at the age of twenty on the ethic of Vedānta disclosed a constant dialogue with Christianity to prove that his Christian teachers were wrong in saying that there is no ethical reflection in Indian philosophy. Half a century later, in our discussions of yesterday in fact, we were reminded that the problem is still a living one.

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*. Professor, 900, Hot Springs Road, Santa Barbara, California - 93108 - 1111 (U.S.A.)

Such an attempt was risky then but today it has become inescapable although one sometimes has to pay dearly for it. In any meeting of cultures and philosophies there is the fundamental problem of knowing to what degree essence and form are independent. Can one pour new wine into old skins? Can one explain Vedānta with the mental categories of Kant and Hegel? Can one translate without betrayal?

In any case Ṛadhakrishnan has the honour of having succeeded in introducing the philosophy of India into the "common market" of Philosophy. His *History of Indian Philosophy* bears witness to this. I will not pursue this point any further.

2. Radical Criticism of Christianity and of the West.

Poeple were so used to accepting the unworthiness of Christians while believing in the worth of Christianity, so accustomed to hearing only the self-oriticism that the West permitted themselves, that Radhakrishnan astonished the world when, having learned the western method, he went into the attack and subjected the West to fierce criticism with the same weapons which the West had used to criticise the East: what value indeed have the Crusades, the Inquisition, the wars of Religion compared to the Upaniṣads, the Gītā and Hindu tolerance?

Here one touches on immense problems: one cannot compare the theory of one side with the practice of the other, but has it not too often been forgotten in the West that "it is by their fruits you shall know them"? Or again had not the same mistake been made of using a different standard when judging other cultures and religions? Radhakrishnan was certainly not afraid of calling things by their name. The ensuing reaction could not but be positive and illuminating.

The rules of the game, even the philosophic game, cannot be fixed by certain "players" only. Dialogue is not solely being open to the other and the desire to listen to him. True dialogue is more than a double monologue and more still than a democratic monologue with several voices. It is neither in me nor in the other person but in the always imperfect effort to communicate; dialogue is what happens in the dialogue itself. Radhakrishnan contributed to the authentic dialogue of the twentieth century, making it a universal affair. He teaches us that philosophy must be self-critical not only with regard to its own pre-suppositions, but also from an angle of vision which, because it is alien to us, is strange and unfamiliar - and that we are still far from achieving. But here also I must stop.

3. Towards a Sapiential Transcultural Philosophy.

Radhakrishnan evolved like everyone else. The Professor of Philosophy at Waltair in Andra Pradesh was not the Vice-Chancellor of Banaras Hindu University; the Ambassador in Moscow was not the sage who awaited release in his retirement in Madras. He knew victory and defeat. He realised that the West was not only technology, nor the East spirituality. Philosopher that he was, he saught the truth all his life and recognised that no one philosophy had a monopoly of the truth and that the faith which he must at all costs recover (he wrote a book: *"The Recovery of Faith")* was not bound to a single creed.

Here also Radhakrishnan was a pioneer. In spite of all the criticisms one can level against him, he nevertheless represents a turning point in the history of philosophy. Fortunately he is not alone even among those of his own generation. By his life and work he shows us that philosophy is not dead and that the Institute of Philosophy of which he was a member still has a formidable task to fulfil.

I think I am expressing the feeling of all of us here in saying that his presence remains among us both as a challenge and an example: a challenge because the dangers attendant upon interpretation, from the one side as much as from the other, are greater than he suspected. The transcultural problems have not yet attained the desired maturity. - a challenge because hasty syntheses do not serve the cause - a challenge because goodwill alone - a condition *sine qua non* - is not sufficient.

What is the *sophia* which is beyond the flucstuations of time and variations of space? What is the *perennial* element of this refined wisdom (of this *zetoumene episteme* of which Aristotle spoke)? The static perennial element of identity? The dynamic perennial element of the ongoing process?

A challenge - but also an example.

First of all - of sincerity and of human and intellectual honesty. One cannot separate philosophy from life and life from personal existence as Radhakrishnan bears witness.

Then - of a deep knowledge of more than one culture and religion. Radhakrishnan was not a simple amateur, a propagandist. Hindu pandits criticised him as much as Christians. He did not allow himself to be intimidated and continued his research.

Lastly - of courage, that of attempting a symbiosis - I might say mutual fertilisation. He was not content to examine things side by side, to juxtapose, nor on the other hand was he satisfied with criticising alternately. He aspired rather to meeting, harmony, embrace.

We are far from that but, as we were reminded, if we have the same energy as that of the forces of destruction, we can still change the face of the earth or to paraphrase Radhakrishnan, we can proceed towards the eternal *by* the temporal while transforming it, "Otherwise" - I quote him - "neither philosophy nor religion make sense at all."

I will stop here. I have not examined the philosophy of Radhakrishnan. I have tried to evoke its spirit so that our commemoration may be living and fruitful.

SARVEPALLI RADHAKRISHNAN'S PHILOSOPHY OF EDUCATION AND THE GAPS IN MODERN EDUCATIONAL SYSTEM

SANDHYA GANDHI[*]

Dr. Radhakrishnan is known to the world as a bridge builder and an integralist who toiled hard throughout his life for synthesizing the Western scientific knowledge with the Eastern wisdom. He reflected "with deep devotion and commitment on the profound significance of Indian philosophy" with the eye of a poet and the mind of a scholar-philosopher. Indeed, he was well grounded in the spiritual vision of both East and West. His critical and creative writings,spanning over several decades, brings out consistently and coherently those human depths that are beyond all artificial divisions of race, religion, caste, creed, colour and sex and move on to the timeless and ageless insights.

This in essence is the culture of India that unfolds new possibilities of human development and provides a promise and a hope to the despairing humanity that is psychologically and ideologically feeling pole apart and is living under the spell of multiple fears: biological, psychological, nuclear and environmental disasters. In his engaging writings, one perceives continuously the meeting of East and West that are virtually embracing each other and transiting to the new adventure of a global consciousness for the sheer survival and renewal of life-systems in this nuclear age.

Essentially an integralist, Radhakrishnan's vision of life is of a unified, harmonious and creative whole in which the individual material needs are well-balanced with those of his psychological needs. His is a comprehensive vision that is psychologically all of a piece and cannot be fragmented into parts. Indeed, he was able to develop an evolutionary world-view that culminates in the convergence of science and religion and provides a viable alternative to the oppressed and bewildered humanity.

Radhakrishnan was an explorer who was trying to unfold new possibilities of living in a world that was becoming inhospitable and unmanageable due to a series of scientific and technological

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[*] Sandhya Gandhi is lecturer in the Teachers Training Department, Acharya Narendra Dev Mahaliya Mahavidyala, Kanpur and currently she is a UGC Teacher Fellow at Faculty of Education, Banaras Hindu University, Varanasi.

It was the application of scientific knowledge to the developmental process that had brought about imbalances in the socio-economic structure and produced alienation of the individual at various levels. The process of alienation and dehumanization of life had become a source of much disturbance and the sensitive people were looking before and after and did not know as how to arrest the devaluation of our value-system and restore sanity and authenticity in the human personality and social order.

Living in Marshall McLuhan's global village, Radhakrishnan was fully alive to the forces that had unified the world at the material level. He was able to develop gradually and surely a world-view of humanity in general and Indian society in particular that was based on the Vedantic perception of a unified sensibility and the emerging scientific and technological advances. It was the ancient aphorism of *'Vasudheiva Kutumbkam'*--that the world is one human family--which fascinated him most and he often articulated it in his eloquent speeches and writings. To put the matter little explicitly: it is the feeling of fellowship with the whole of humanity that is implanted in our nature and makes the whole world as members of a world community. He writes that "we must strengthen the invisible bond which binds man to man, irrespective of colour and race, the natural feeling of oneness of humanity and try to ascend the forces which asunder us apart." The educational system must contain sufficient curricula inputs on environment and development for mobilising the inner and outer resources of the individual for building an integrated human personality and dynamic society.

Radhakrishnan has given great importance to the perception as against conception, and immediate experiences as against abstractions in his educational theory. Instead of producing robots and mechanical beings, the educational system should aim at producing the holy, healthy and whole human beings. He gave a top priority to the creative inputs in the educational system for unlocking the doors of our perceptions. It is his insistence on the training of perceptions, awakening of the intuitive awareness and the imaginative vision that his educational philosophy is free from the cramping limitation of intellect and circumscribed existence and moves on to the perennial and timeless values that have kept the torch of Indian culture creatively alive and the process of communication unblocked for several millennia. He believed that education must civilize our heart and enrich our sensitivity to the environmental forces and produce a balanced judgement and an idealist view of life.

II

Disillusioned with the functioning of public schools for their total reliance on the intellectual and theoretical formulations and the neglect of immediate experiences, Radhakrishnan offered an alternative model of holistic educational system and systemic view of life. He has always been opening new doors, new layers of consciousness through which all of us could learn to pass by cultivating the art of living and loving and blooming like flowers and moving on to the infinite possibilities of development that lie ahead. It is no wonder that our exclusive preoccupation with the intellect breeds only the feeling of separateness and divisiveness and distorts our perception of reality. It produces negative feelings of competition, conflict and hatred and takes us away from the depth of our being. He often advocated that education should address itself to the fundamental question of building connections, of connecting prose and passion, intellect and intuition, mind and spirit and endeavour to build relationship at various levels. Such an effort will help students in imbibing in themselves the quality of love, compassion and understanding.

While acknowledging the role of perceptions in awakening the dormant faculties of the individual consciousness, Radhakrishnan has given great importance to the value of the spirit rather than the achievements of the mind and intellectual abstractions. He writes: "When Sophocles says, 'Wonders are many, but none there be so strange, so fully as the child of man.' Here he is referring not only to thinking, learning and remembering faculties but of communicating knowledge across space and time. Human creativity is not a matter of simple calculus. An element of the unpredictable inhers in life itself. Education must prepare us to take the leap, each according to his need and capacity. Indeed he is articulating the need for the cultivation of the faculty of the imaginative vision in the child. Perhaps he is echoing Wordsworth who more than William Blake or Rike gave a unique importance to the imagination, that seems to be the subject matter of his poetry.

It is fascinating to note that the faculty of imagination is important not only in the areas of the arts and literature and social sciences, but equally and if not more, it is important in sciences too. It is only with the help of imagination that scientists can move from a world of given to a world of possibility. Our failure to come to terms with the faculty of imagination in educational curriculum explains partly our predicament." A presence that disturbs us with joy of elevated" (more than thought, as we shall see) may not be brushed aside easily. In such spiritless times, perhaps education can gain the greatest part of its richness and meaning by introducing in its content of courses the curricula inputs of the arts and literature for cultivating the capacity of intuitive awareness and inwardness in the student community. The mind is exquisitely fitted to the external world and the external world to the mind and it is only by liberating the mind and cultivating the direct experience that we can actualise the maximum potentialities of the individual.

What Radhakrishnan in fact is advocating is not the liberal education but of an experimental education that communicates wisdom and celebrates faith and a set of cosmic and intrinsic values in the individual life-styles. He has rapudiated many of the premises and postures of post-industrial and technologically oriented educational thinkers and policy-makers. It is good to know that in our critical times, Radhakrishnan is pleading for human authenticity, dignity and honour. Here like Wordsworth, he emerges not merely as a philosopher of yesterdays but has his relevance to our times of troubles. It would be relevant to quote Wordsworth who tries to capture the romance and authenticity of the direct experiences, of nature, spontaneity and the wonders of the child:

The dignity of individual man,
Of man, no composition of thought
Abstraction, shadow, image, but the man
Of whom we read, the man whom we behold
With our own eyes.

It is no wonder that "out of the ruins of an associationist psychology, the disasters of war and disllusionment, through landscape of memory (Every man is a memory to himself)" Radhakrishnan was able to ransom something rich and strange, the language of maturity, the egoless 'I'. It is the ultimate 'I' that Radhakrishnan is exploring. On the modern scene, we often hear, a little too breezily, of the death of God, of demythologizing, de-humanization, value-free analysis and feel distressed about the dreariness of spirit but reflect our inability and unwillingness to arrest the flow of negative forces that are moving like a wild furies. It is a tribute to Radhakrishnan genius who 'refuses to to live on a diet of distress' but with his unique mind struggles to catch the creative flow of energy in the individual consciousness for the recovery of maturity and sanity in the individual life-styles. He brings philosophy closer to formal belief; to the faith that looks through death--the central insights remain: the insight or truth; it is worth mentioning because it forms a part of classical oriental and far-Eastern philosophical traditions.

Radhakrishnan brings out sharply and coherently the highest common denominators of various religious traditions; and in his own simple and spontaneous way, is harking back to the perennial philosophy, to Shankara. This in fact comes perilously close to the ageless wisdom of *Tat-Tvam-Asi* (That art Thou). He tries to dwell on those points of human nature in which all men resemble each other, rather than those accidents and manners and characters, produced by times and circumstances. His mind is the most truly a representative mind of the modern consciousness.

Radhakrishnan believes that it is only by introducing in the educational curriculum the simple but obvious principles of universality and of scientific humanism that we could contain the widely pervasive feelings of alienation and restore identity and authenticity in the individual life-styles. It is by awakening the subliminal self, the unknown modes of being in the individual, that we become closer to the higher self, which has been the language of maturity and of every culture. In the modern man's search for a lost dimension--the soul, the imagination of the whole--Radhakrishnan is a guide or a hyphen, if not a full stop.

III

In an eroded world, where science has conquered wisdom, knowledge replaced insight, where most events and most of the thinkers can only leave us in doubt and despair, Radhakrishnan provides a rich promise and an assurance of human becoming. He advocates the evolutionary philosophy of scientific humanism that provides enormous possibilities of living in harmony with the cosmos. He in fact believes that life holds an inalienable value in the nature of thing, recreates a faith for living, a theology of hope. It could be even said that by joining the Radhakrishnan's society is like entering a temple or monastry, as one could say metaphorically entering into the temple of understanding.

If we have to recover from our present cult of alienation, anxiety, anomie, self-destruction, we might look forward to Radhakrishnan's philosophy of wholeness and harmony, for a radical innocence that has become totally elusive to our times. He was convinced that it is only by providing sufficient educational units and components in the courses of literature and the arts, philosophy and comparative religions that we could build the defences of oneness in the minds of men. Without so much depending on abstractions and verbal recklessness, Radhakrishnan has recovered a technique, a new educational epistemology known to the ancient *gurus* and made it available to the modern educational thinkers and practitioners in the hour of educational crisis.

According to Radhakrishan, education is a set of well-directed decisions as to how a man should live by? The problematical issue that education has to address itself is how to be a man in an Industrial society? It is indeed the art of living that is most important and difficult than mastering several disciplines of knowledge. His may be an unheard and unsung educational philosophy but one could definitely say that heard educational philosophy may be sweet, but those unheard are sweeter. It is for the living experience, dramatisation of values, that we seek Radhakrishnan assistance and look forward to his language of maturity and wisdom. His concern for the unfolding of human powers which make moral discernment and decisions possible, and the coming into being of those qualities which transform man from an immature physical object into a pure being, is nothing if not dramatic.

Radhakrishnan has offered an antidote for the modern man's emotional deficiency disease, a paralysis of the creative imagination, coupled with an addiction to superficials. In such a critical situation, he emerges as a symbol of home-coming, reading him we begin to experience, a fresh breeze and our dormant faculties also begin to open up. He explores the wide range of experiences, both ordinary and extraordinary with simplicity and spontaneity and takes us to the immeasurable heights. Perhaps no issue is more important in our times than turning to the larger and more wholesome content of education for the recovery of personal identity, the immanance of the past in the present, the mystery of transience and the revival of the capacity of the imagination in the student community. It is good to know that even in the modern scene, there are champions of the cosmic or organic vision who would like to make education as holistic and ecological endeavour. If the basis of life today depends upon the binding of humanity into an interdependent body, an educational philosophy of Radhakrishnan provides a promise to solution to our manifold societal ailments. His flashes of insight put almost every other educational thinkers and practationers into the shade. From the void and the vanishings, he has reclaimed the inner epic of modern man in search of his soul; that he strongly recommends to every student in colleges and universities to imbibe the values of enlarged intensity, impersonality and unified sensibility in his life-style. Such an effort would enable the student community to get rid of much publicised Eliot's concept of dissociation of sensibility and C. P. Snow's controversial framework of two cultures.

What is most striking in Radhakrishnan's philosophy of education is the spirit of reverence to life and continuing exploration of the mystery of human existence, of the verb' to be'. To put the issue in a simple term, he believes that education is a process of becoming and not merely the transmission of information. It is an irony of the present intellectual climate of opinion that while all the educational thinkers and planners of the world are talking on the top of their voices about the pollution of human environment but no body is reflecting his concern about the pollution of human consciousness that is fraught with more dangerous implications than the pollution of human environment. The pollution is not only in the nature but also in a human mind that is truly distrubing.

It is indeed the discordant elements that have disturbed both the external world and the internal world. We must learn and cultivate in our behaviour pattern the design with nature and should not work against the laws of nature. This concept we must operationalize in our educational curricula and content of courses. Aldous Huxley has correctly pointed out "that treat nature well and nature will treat you well, hurt or destroy nature and nature will soon destroy you". Radhakrishnan was infact a lover of nature in its varied manifestations and moods and expected that our educational endeavour should be directed towards building the harmony with laws of nature. He insisted again and again that the environmental educattion should begin right at the primary stage and go on up to the university level. In his attempt to reintegrate various components of nature in the educational processes, he virtually acted as the lonely hero of the modern consciousness.

Combining in his personality the intellectual tradition of the West and the Eastern wisdom, Radhkrishnan's life is a voyage to self-discovery. Like a true Vedantist, he was not seeking his personal salvation but was seriously engaged in exploring the best possible environmental conditions in which human beings could actualise their maximum potentialities and learn to live in harmony with themselves, with the laws of nature and the evolutionary process of development. Professor Muirhead has aptly remarked that "Radhakrishnan has the rare qualification of being equally versed in the great European and not less great Asiatic tradition" and perhaps the solution of our manifold problems could be found in their greater interaction potential.

Living in an independent yet interdependent world that is shaped by technologies which respect no frontiers, it has become necessary for us to transcend our narrow outlook and reject the outworn stereotypes of the "East is East and the West is West, and Never the twain shall meet". The old shibboleths are disappearing and the world is becoming increasingly interconnected and civilization are mingling and even embracing each other.

IV

It is a tribute to the genius of Radhakrishnan for providing an interpretation of the Indian culture to the West from refreshingly new perspectives. He emerges as one of the outstanding spokesmen of India's philosophical wisdom to the West and when he speaks of India that matters, he is speaking not of the history of people or place but of certain ageless and timeless insights. What he has been articulating eloquently is not the physical size of the country or its geographical landscape but of its unbroken continuity, extending over to several millennia through rich hoary past and keeping its cultural identity creatively alive for ages to come?

Space and time do not permit us to examine in depth the interaction of two civilizations but one thing that is fairly obvious is that the differences between East and West are gradually and surely disappearing. These civilizations are no longer viewed in terms of geographical and historical concepts but are described in terms of two possibilities which every man and every age carries within himself. Mankind is acquiring a community of outlook and moving towards a closer union, a meeting of minds and union of hearts. The movement for the new world order has made a new beginning but has yet to take a decisive shape and turn. This movement is rather slow, but there is a thrill of hope that the day is not far off when the different nations will learn to live together as the members of the human race and work as partners in their endeavour towards building a new civilization, a civilization of new consciousness. This new movement is larger in extent, varies in colour, rich is quality and promises to usher in a major breakthrough in diversified developmental areas.

While acknowledging the significance of timeless and ageless insights and perennial values of Indian culture, some of the outstanding minds at the turn of the century openly articulated that India must recover her lost cultural identity and play a decisive role in this fragmented and war weary world and prepare a climate of opinion for a new leap forward: a leap towards a global consciousness. Sri Aurobindo who gave a new turn and a direction to the freedom movement with the application of the cultural myths and symbols and a scale of values was virtually spearheading a cultural renaissance in the country. It is only the resurgent India that could shed her eternal light to the desponding and despairing humanity.

The *mantra* of Bande-Mataram began to create a new India and it was in this *mantra* that one could locate the key to the understanding of nationalists' concept of the nation. The nationalists were convinced that only through love, self-sacrifice and self-forgetfulness-the joy of seeing one's blood flow for the country and freedom-that they would be able to energise and create a political force for the freedom and liberty of submerged millions of their countrymen.

It is only politically independent India that could put across her message of universality and integrality to the divided and fractured human race. Unlike the Western nationalism, that was bereft of the cultural inputs, Indian nationalism evolved and grew on the concept of enlightened *patriotism* was deeply embedded in the cultural symbols and myths as well in the rich philosophical tradition of the country. It is the unique principles of non-violence and *satyagraha* that began to shape, mould and determine the contours of political development and freedom movement from new perspectives.

This is not the place to discuss in-depth the freedom movement that was deeply embedded in the philosophical tradition of the country but the point that I intend to make is that Radhakrishnan grew up in a climate that was marked by the flowering of the creative forces and consequently he was deeply affected by those forces in the formative period of his growth. While rejecting the obscurantist orthodoxies, rituals and superstitious beliefs, he forcefully articulated the need for evolving a creative religion of humanity. He reinterpreted the religion from the moden point of view and gave a new vitality and vibrancy to the individual who has lost his traditional moorings and was groaping in darkness. He has reiterated in his philosophical works as well as in general essays that we must recover our religious values and integrate them in our political, social, economic educational and scientific institutions for building a new India. This discussion may appear to be digression in our long narrative. But it was felt necessary because Radhakrishnan's philosophy of education flows from his philosophy of life and unless one could delineate the major contours of his philosophical thought it would be extremely difficult to identify the essential feature of his educational philosophy. His educational philosophy cannot be divorced from his general *Weltanschauung;* as both are interconnected and interdependent and form a greater whole.

V

In any analysis of Radhakrishnan's philosophy of education and gaps in modern educational thinking, it should not be overlooked that he was able to develop an intergral and idealistic view of education that was based on his philosophy of life and his long range of experiences in the teaching and diversified developmental areas. To put the issue little explicitly: his philosophy of life grew out of his holistic and ecological perception of reality and knowledge that was based on the obvious and simple principles of interconnection and interdependence of phenomena. As in life, so does in education, he was totally against the deterministic and mechanistic approaches. He was upset by the proliferation and fragmentation of knowledge into specialities and microspecialities and the disciplined bound curricula and always articulated the need for evolving an integrated and unified system of education through the process of intra-disciplinary and multi-disciplinary studies. He often rapudiated the Western approaches to knowledge that were based or reductionistic and clinical thories of educational psychology and were responsible for over-specialisation of knowledge. No wonder, the over specialization had resulted in the fragmentation of life itself and the loss of the individual authenticity and identity.

Though educated in missionaries' schools, Radhakrishnan was well versed in the ancient system of education that was evolutionary, environmental and integrative. Not only he gave significant importance to the system of education practised in the Ashramas of ancient *rishis* and the forest Universities, the gurukulas and other strategic seats of learning, such as, the Taxila, Nalanda, Vikramasila, Dharnikota, Banaras and Navadvipa but he was equally responsive to the modern educational philosophy and practice of teaching. The fundamental question that he often addressed to the policy makers and educational practitioners was how to bring about a synthesis of ancient and modern systems of education for building a holistic and idealistic view of education. Neither the exclusive preoccupation with the ancient knowledge nor the exclusive concentration on the modern knowledge could provide a solution to the manifold educational problems that we are confronting today. The answer lies in the synthesis of two extreme positions.

While elaborating this idea further, one perceives and even gets fascinated by the fact that Radhakrishnan was an explorer who toiled hard to integrate the ancient system of education with the emerging educational trends and advances in the western educational pedagogy. Such an integrated approach to educational system could accelerate the pace of development in diversified areas and could build qualitative manpower needed for building a new India. It is only by building the right type of human resources that the country could assume a new leadership in the world of ideas and ideals. He expected from the universities to build up the spirit of "self-criticism and broadminded reasonableness towards problems, beliefs and practices." He had a rare distinction of becoming Vice-Chancellor of two major universities; Andhra and Banaras and both these universities played a major role in spearheading the cultural renaissance in the country during the pre-independent period.

While reviving the national spirit in education, Radhakrishnan remarked that "nations have a history as well as geography. They live and grow not by the forces of wind and rain, sun and stars, but by the passions and ideals which animate them." The ideal university must stimulate an interest" in the sources of our civilisation, its arts and thought, its language and literature, its philosophy and religion. Any one who has studied and meditated on the ancient classics of this country will testify to their peculiar greatness, their power to yield new meanings and their inexhaustable value as a criterion of present-day modes of life".

This does not mean that Radhakrishnan was merely emphasising a return to the condition of antiquity but what he was advocating was a synthesis of tradition and modernity, change-in-continuity. He was fully aware of the scientific breakthrough that the Europe has experienced after its renaissance of the 15th and 16th century. While the need for accelerating the pace of development through the application of scientific and technological knowledge command the highest priority in our educational endeavour but this should not occur at the neglect of the cultural inputs because such an effort would spell spiritual ruin. The universities should not merely transmit information to the students but try to develop in them the scientific temperament. The students must strive to learn 'to distinguish knowledge from opinion, fact from theory.' The spirit of research should try to promote the attitude of free enquiry and rational reflection in the student community.

VI

Radhakrishnan was profoundly fascinated by the residential character of the ancient universities because of their corporate feature in which the whole body of teachers and students lived and worked together for extending the frontiers of knowledge. These centres were responsible for "developing the higher mind of the country, its conscience and its ideal". He believed that "teaching-learning is the simultaneous process-a process of growing, exploring, reformulating and renewal. A complex and subtle endeavour, it does not have a simplified formula or a computerized methodology." It is both an art and discipline. The quality of a classroom teaching is in fact dependent on a number of factors, such as, the environmental and institutional variables, psychological characteristics of a teacher and his academic attainments, interaction potential between the teacher and the student, educational policies and decision making structure, contents of curricula and evaluation techniques and the commitment of academic community to professional ethic and social change.

But there is something which is more important "beyond the facts of knowledge, beyond the books or papers or examinations which can be described as love affair between the teachers and the students." It is this relationship which creates the necessary climate in which the student grows and the teacher finds a meaning for what he is trying to do. "Without this inner relationship and the giving of one to another, education can easily be reduced to a cold dry, soulless tradition and mere reception of information." It is only through this interaction that the teacher can constantly "become aware of his shortcomings and strengthen his efforts to go beyond te transitory and reach which is beyond time".

Radhakrishnan has always been exploring the possibilities to strengthen and maximize the interaction potential between the teachers and the students for building the bridges and creating a climate of understanding, mutual trust and confidence amongst them. Such an effort will arrest the forces of depersonalization and dehumanization of education and alienation of the student body from the teaching-learning environment. It is the indifferent or impersonal teaching activity that has created several problems of dislocating the healthy campus environment and that must be transformed into a living activity. He attributed the student activism and unrest in colleges and universities to the faulty methods of teaching and the loss of commitment by the academic community to the teaching-learning process. He advocated passionately that teaching can become meaningful activity in an atmosphere of maximum honest interaction between the student and the teacher. The student, teacher and subject each interact with one another and if the interaction is successful, each of these relationship requires the capacity for independent growth. This healthy interaction provides stimulation and increases the faculty members' knowledge of the students, academic strength and weakness,interests, problems and perspectives.

While in the educational process, the possibilities of inter-relationships are many, the interaction potential can be maximized by the following processes; seminars, library and laboratory facilities and diversification of courses. No wonder, while establishing the unique residential University at Banaras, its founder Pandit Madan Mohan Malaviya was primarily motivated by this single variable of 'integration through the interaction' in the teaching learning process.

Radhakrishnan articulated the need for evolving a comprehensive national educational system that could provide the students maximum opportunities for the actualization of their latent and untapped potentialities, such as, physical, intellectual, vocational, aesthetic, ethical and spiritual faculties. His focus was on the spiritual orientation of education and society. He believed that "a greater evolution is the real goal of humanity" and this goal could be achieved by establishing an evolutionary system of education. He reiterated again and again that education should provide the condition for all men to move on to the realization of the infinite possibilities that lie ahead and "to express the power, the harmony, the beauty and joy of self-realization."

While rejecting the mechanistic and reductionistic theories of education that virtually treated man as a mechine of bundle of reflexes, he enunciated the need for building a viable theory of knowledge and a new epistemology that would be expected to promote spontaneity and creative flow of life corresponding to the rich and varied manifestations of life and nature that are continuously in the process of unfolding. He believed that education must be "the instrument for this real working of the spirit in the mind and body of the individual and the nation". The main focus of his educational philosophy was on the kindling and awakening of the new consciousness in the individual; a new spark so that he could shape and mould his destiny from a refreshingly new perspective. He gave spiritual orientation to the educational processes for bringing about a dramatic change in the individual life-styles as well as the life of the nation.

VII

Recognizing the uniqueness of human mind, Radhakrishnan gave a top priority to the study of mental powers and process in his educational system. He believed that educational processes must take into account" the mind of the individual and the people as well as the mind of the nation and of the universe." The entire educational endeavour must be directed towards "the building of the power of the human mind and spirit" for producing a holy and healthy human beings. What he was trying to achieve through the process of education was of bringing out in man "the right kind of relationships with the mind and the soul of humanity".

Radhakrishnan's theory of education grew out of his profound commitment to the *yoga* and the rich philosophical ethos of the country. Naturally he drew the principles of his educational theory from the principles and methods of *yoga*. He was deeply influenced by the ancient Aryan educational system as well as by the principles of integral *yoga* of Sri Aurobindo expounded in his major publication, *The Human cycle*. While critically and creatively looking at the principles of his educational theory, one is struck by the "discovery and knowledge of the powers, principles and processes of self-realization, a patient and persistent personal effort in growth and change, the example and influence of the teacher; and the instrumentality of time undergirds all the principles."

To put the issue little explicitly: it is with the awareness of self-knowledge, "a consciousness of the different parts of one's being, the self-mastery" that the true education, purest in form and spirit, begins to take place. It is only by understanding the motives of one's actions and reactions, "the why and the how of all that happens in oneself" that one can unfold the latent and untapped potentialities of his being. The process of knowing oneself could be achieved by the methods of observation and developing the entire intellectual, moral and emotional complex of the personality. The focus has been on the process of direct observation for understanding both the inner and the outer world. It is indeed with observation and self-knowledge that there comes the need for concentration and training of the senses in accuracy, sensitivity, and breadth.

Radhakrishnan has given a significant place to the concept of the body consciousness along with the spiritual developmentt of human personality in his theory of education. It is only by unfolding the physical power in the individual that we can strengthen and awaken the power and higher consciousness of the students. Say, for example, in *Sri Aurobindo and The Mother on Physical Education*, Sri Aurobindo has discussed, in-length the principles of education for actualising the maximum potentials of the individual, such as, physical, intellectual, vital and spiritual faculties. He writes that the "The physical *sadhana* is needed to bring down the higher light and power and peace and *ananda* into the body consciousness, to get rid of the inertia of the physical, the doubts, limitations, eternal tendency of the physical mind, the defective energies of the vital, psychical nerves, and bring instead the true consciousness there so that the physical may be perfect instrument of the Divine will".

Sri Aurobindo's approach to education could be viewed in terms of four fold processes, operating independently yet interdependently, involving the physical, the vital, the mental and the psychic faculties of the individual that are expected to cultivate respectively the power, beauty, knowledge and love in the human personality. A brief glimpse into Sri Aurobindo's theory of education was felt necessary because Radhakrishnan while developing his philosophical framework and theory of education was deeply influenced by Sri Aurobindo. He in fact drew many components of his educatonal ideas and ideals from Sri Aurobindo's theory of education. It is fascinating to note that Sri Aurobindo developed a comprehensive theory of spiritual education for changing the texture of human consciousness to prepare the humanity for a quantum jump forward in the adventure of new consciousness. We have miles to go before we could claim to have grasped Sri Aurobindo's theory of education and put it into operational form.

It is a tribute to the idealism and realism of Radhakrishnan who, while drawing the educational components of many educational philosophers and practitioners, such as, Sri Aurobindo, Mahatma Gandhi and Rabindranath Tagore, Aushtosh Mukherjee as well as the Western thinkers gave a new dimension to his educational philosophy. Apart from many other writings, his ideas on educational philosophy have found brilliant and perceptive articulation in *The University Education Commission Report 1948-49*. Immediately after political independence, the Government of India established The University Education Commission under his Chairmanship to review the position of higher education in the country and to recommend the necessary proposals for the expansion and restructuring of higher education to meet the new aspirations and requirements of the free India. It is in this report that not only one encounters his idealistic frame of mind but what is most striking is his capacity of translating the abstract ideas into concrete forms. He has given operational strategies and modalities of action by identifying educational units and components of his experimental philosophy of education. This report has substantially influenced and even moulded the growth of higher education during the fifties and early sixties but it was our inability to implement his recommendations in totality for bringing about a radical restructuring and revamping of higher educational system that we continue to live with the system that is still struggling for its authenticity and identity.

Naturally, one is provoked to raise a set of questions about the prevailing system of education to identify constraints that are inhibiting its functional viability and blocking the road towards the integrated growth of man and social organism. The question that we have to address ourselves is simple and straight forward. What does the present educational scene tell us? Whether one admits it or not, our educational system has reached at crucial crossroads and is experiencing a set of internal and external constraints. The policy-makers and planners are in a chastened mood and are feeling ambivalent and even reluctant to recommend the outworn paradigms and orthodoxies of educational development as they did during the last four decades. No wonder, the expansion of educational system has occured in an unpredictable manner and flagrantly violated the planning processes, policies and programmes; at the same time, it has generated a number of conflicts and contradictions at the sectoral and regional levels.

The benefits accruing from the planned developmental programmes have been taken away by the articulate higher and middle classes and the rural masses and urban slum dwellers have been virtually deprived of the necessary developmental gains. In the present climate of opinion, nothing is more important than the identification, definition and protection of goals and values which make education a unique institution. Sadly, despite four decades of planning, there is an overall neglect of basic issues in education. As yet little is known about the implications of educational expansion, the academic profession, the student community, the planning priorities, the learning processes, the evaluation techniques, the nature of language problem, the governance and academic administration and new strategies and innovative experiments across the globe. Even the reliable statistical data on these problems is often lacking.

It is astonishing that with a quarter million teachers at the University and College level, we have not been able to identify consistently and coherently the basic issues and dilemmas that have threatened the credibility of the system and reduced it to a meaningless process. Most of the studies that have been attempted are analogies of the models drawn from across the Atlantic and do not present a total view of what ails our system.

In the absence of empirical researches, there has been a tendency to deprecate the strategic importance of education as a goal of national development. This has substantially diminished the effectiveness of education. Education needs to rediscover its sense of purpose and meaning. What adds to the irony is that Indian educational planners and policy makers lack direction and meaning while recommending educational policies and practices. Perhaps a dialogue with Radhakrishnan's philosophy of education might help us in evolving a coherent and value-based educational system; that will be modern in terms of its experimental and innovative approach but traditional as far as it is able to recover the lost wisdom and the cultural heritage of the country. It will be creative, value-oriented, evolutionary, planetary,electronic and unitive. It will preserve the gains from cybernetics without sacrificing personality. Computer will not be thrown away but will be life-oriented. The learner will be an explorer as well as a critic. The educational curriculum will be more sensitive to the new demands and more flexible in its responses to the individual's variety of aspriations and experiences. There will be an emphasis on unexamined and especially the unexaminable areas of life and ideas. The styles of teaching will undergo a radical change. Students and teachers will work together and be creative minds in action.

The new educational system will offer us an exciting opportunity for innovation and experiment not only in specific discipline but tend to move on to multi-disciplinary and intradisciplinary studies. It will be much rather an open-ended, experimental, multi-levelled, multi-faceted and ecological. It will entail ecological and self realization ethics. It will attempt to convey an understanding of life and involve balancing and coordination of satisfaction along many dimensions rather than maximizing concerns along one narrowly defined dimension. It will entail ecological and self-realization ethics. It will be both creative and critical and focus attention on and reflect about the values of environmental quality.

This may appear to be somewhat utopian and visionary but wherever there is no vision people are bound to perish. It is our responsibility to race and reality that we must activate Radhakrishnan's ideas and insights of education and try to build a system as envisaged above. Hopefully, our educational community will not abdicate its responsibility and struggle for the recovery of authenticity and wholeness of the system. The autonomy implies accountability, that the teaching community must endeavour to cultivate in its life-styles for building a new academic environment. After all, the teaching community is not beyond redemption! It has miles to go and promises to keep for building a new India and a new world to bring to fruition the dream of Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, Jawaharlal Nehru, S. Radhakrishnan and many outstanding visionary of our times.

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THE DETRACTING ASPECT OF HUMAN REASONING AND UNIVERSAL HARMONY

AMBIKA DATTA SHARMA*

Dr. Radhakrishnan's personality is in itself a representative personality of world philosophy and Religion. His world view is steeped in totality of integrality. He was confident that natural forces are at work for the establishment of spiritual democracy.[1] In his philosophical system we encounter well thought-out alternatives and directions that such intense human experiences as philosophy, Religion, Ethics and Socio-Political thought should take. He was alive to the waywardness of man in the face of intrinsic Universal harmony.

I propose to discuss the detracting role of an aspect of human reasoning, which estranges man from his essential anchorage and ontological moorings, which instantly or in due course becomes a perpetual source or artificiality, ill at ease, anguish and self deceit, that are the pillars of ennui and Imblalance between man and nature. This lack of harmony with the elan of the universe is man's own making and is inextricably entertwined with endless capacity to ratiocinate, or to discursively reason out without having to converge towards the elan of the universe. Although this aspect of reasoning affords him security but vitally denudes him of his intrinsic bond with the elan of the universe. Man's search for security coupled with this aspect of reasoning impels him to set himself on the path of winning over the so called brute forces of nature. It is indeed doubtful what is brutish, whether the imputed forces of nature or this detracting aspect of human reasoning, which leads man astray in building a house away from home, where one could have been in greater tune with universal harmony.

The ideal of man as the measure of the universe or 'homomensura' is not necessarily in tune with the reality of all that is Man's self-glorification is the plank of ideal of homomensura. Instead of homomensura, the summibonum of this vast universe is universal harmony. Granted that man is a rational animal and his rationality makes the world's defference between him and others not so rational animals as himself, but precious little is reveald by this aspect when it comes to grasp the essential spirit of the universe. It is not for nothing that various philosophical system have unravelled the incompetence of rationality to grasp the essence of the universe, which is supra-rational. If for understanding the essence we have to transcend reasoning, surely something has gone wrong somewhere. It is this phase of reasoning which is suggested by the detracting aspect of reasoning in the title of the present paper.

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*. Senior Fellow, I.C.P.R. Department of Philosophy & Religion, Banaras Hindu University, Varanasi.

Dr. Radhakrishnan strikes the right chord when he says that "A highly instructive study of mankind might be written under the title of" A history of human stupidity"[2]. This succint comments on the proliferation of human reasoning and rational effort of man sum up the trails and tribulations, errors and victories of human civilization in so far as it is a march away from universal harmony. Human stupidity consists in man's predicament, where on the one hand, he has to wage a perpetual struggle for bare existence in the midst of nature, yet he rejoices in swearing by the ideal of homomensura in terms of which he is the quintessence of the universe. Struggle presupposes a hostile universe, while homomensura places man on the highest pedestal somewhat-akin to mini God on the earth. In both of these extreme views that seem be governing human reasoning as reflected in a considerable part of philosophy, scientific and socio-political thinking, we find that essential human bond with universe is lost sight of. Is it possible that no blueprint had been formed by nature in its all inclusive process of wideness, heightness and integration for the origin of mankind?

To elucidate the problem of universal harmony and detracting aspect of human reasoning against universal harmony, We would do better by understanding the concept of two worlds view point. One the given universe, as it is in itself existing involving or mainfesting in and through its own intrinsic laws that uniformly govern the animate and inanimate. The other universe is posited by man's rational efforts, his attempt to grasp the given universe by means of capacity of reasoning. Strife and struggle for existence and man's-self-glorification implied by the ideal of homomensura are the deep-seated views emanating from and confined to the second universe of man's rational creation. Dr. Radhakrishnan reverberates this essential thought, when he says that "The human mind, being what it is, tries to reconstruct the universe from the intellectual point of view into an organic whole."[3] The first universe or given universe remains as it is untrammelled by human imposition. From the vantage-point of this universe all talk of human capriciousness or human Sovereignty is basically a rationalising human effort-a devence mechenism when man is aghast at what he thinks are blind and brute forces of nature, on the one hand and alternatively revels at his victory or mastery over certain unamenable conditions, paving the way for the ideal of homomensura. Dr. Radhakrishanan says that men takeover the universe through their rational effort. Really man's inventions from fire to Robot are nothing but a history of the reconstruction, reorganization and remanaging of the given universe under selfcentric predication.

The universe as it is in itself is an ordered whole harmonic, each part of which is intrisically and integrally related to all the rest. Dr. Radhakrishnan has this universe in mind when he says in his Idealist view of life, that "The universe seems to be alive with spirit aglow with fire, burnning with light." [4] The glow of spirit hinted at in the above quote from Dr. Radhakrishnan is nothing but the all inclusive harmonic order in the universe in and through, which is manifested all that there is. This fact is confirmed by scientific findings as also by religious experience. For instance the thestic view point of the universe rests on the conception of perfect God as creator and best possible world as his creation. The view that the universe is incomplete, imperfect, fragmented and hostile etc. stems from man's fragmented and imperfect perception and understanding. Dr. Radhakrishnan says that "For the spirit, the harmony is experienced reality. It belongs to the nature of things and we have had partial and momentary premonitions of it and we can work up the harmony if we remember that world of ordinary experience is a feeble representation of the perfect world."[5] On the other hand the scientific thinking also does not miss this point. Science explains the universe without accepting the existence of God as creator but science accepts that inherently there is nothing chaotic in the cosmic system. Some great scientists argue about the conformity, simplicity, symmentry and harmony of nature. According to Kepler "The arrangement of world and of its part must correspond with some abstract conception of the beautiful and harmonious and further must be expressible in numerical and geometrical forms."[6] Spinoza echoes similar thought, when he says that "The conception of mathemetical and mechanical universe, the model suggested by the new science mechenics involves the belief that any event in one part of the universe must of necessity have its consquences in other part, each event gives rise to its own chain." [7] We all are well acquainted with the Leibniz's conception of 'pre-established. harmony'. where a radical point is emphasized viz there is a reason in nature, why something should exist rather than not. It is here that he affirms the inherent harmony of the universe. Some scientists accept that 'the cosmic mechanism is an ordered whole system of self perpetuation like the heat budget of ocean and fission of sun energy. But, on the other hand some scientific principles oppose the conception of ordered whole harmonic universe. According to the second law of thermodynamics, the universe is forever stepping into the complex disorganization. In 1930-E.W. Barnes declared that "In the beginning there must have been a maximum organization of energy.................. In fact there was a time when God wound up the clock of cosmic mechenism and a time will come when it will stop, if he does not wind it up again." 8 Similarly The Heisenberg's principle of uncertainty proves that there is no law and order in cosmic system. Cosmos governs under the rule of rulelessness.

Although, the apparent conflict of this fact with the second law of thermodynamics and the principle of uncertainty has recently been resolved. Paul Davis says that "The problem is that the second law of thermodynamics strictly applies only to isolated system. Now it is physically imposible to isolate any thing from gravity. there are no gravity shields, and even if there were the system concerned could not escape its own gravity. In expanding universe, the cosmic material comes under the influence of cosmological gravitational field, the cumulating gravity of the rest of the universe. This coupling to gravity opens the way to the injection of order into cosmic material by the gravitational field. We know that given as an external supply of energy, order can be created in one system at the expense of disorder in another, thus the flux of heat and light from sun generates the highly complex order of the earth" biosphere." but only by sacrificing irreversibly the limited fuel resources of the Solar Core. So in the same way expanding universe can generate order in the cosmic materials. Therefore a simple example can be used in the place of God to wind up the clock of cosmic mechanism for the remaining universe as an ordered whole." James Jeans proposed the possibility of cumulating deterministic order in cosmic system, which seems against the principle of uncertainty. James Jeans echoes his view that "when we observe a few members of photon working in cosmic process, there is no deterministic order involved in its functioning, but when we observe mass member of photon involved in cosmic process, we find a cumulating deterministic order in ratio of the increasing number of photon."10

But one cannot say that it is the final consideration of science. The problem of ordered whole harmonic universe is the central problem of physical science from very begining up to the present. Now this initial problem is highly debatable with reference to new physics conception of nature-Grand unified theories of ultra high energy matter, Black hole and cosmic chaos. Yet science has a number of assumptions with possible probablity about ordered whole harmonic universe. In the present era of quantum mechenics scientists try to search out the fundamental law of nature in study of unified field and 'Big four questions compel them for the affermation of all inclusive harmonic universe. (Big four questions are as - A - why are the laws of nature, what they are? B- why does the universe consist of the things as it does? C- How did those things arise D- How did the universe achieve its organization?)

Dr. Radhakrishnan highlights the same point when in his 'Idealist view of life' he says "The physical world is not a futile play of senseless atoms engaged in a deadly conflict. It is an ordered whole with unbroken continuity and a complete unity from the change in to the movements of history. In the continuous flow of nature, there is neither repose nor halt. Nature is naver satisfied with the level it has reached. It always aspires to other levels. Ultimately - physical nature is an ordered whole and operates as such and its members are interdependent. There is thus an interactive union between every organism and its enviroment."[11]

We thus find that man simultanously dwells in two universe, the given universe and the universe of man's rational efforts. In one he is part of universe like other living beings and non-living things, while in other he throws gauntlet and imposes alternative order of reconstruction and reorganization on the given universe. Dr. Radhakrishnan says "Man's self-consiousness sets up dualism in universe which in untrue to fact and opposed to his whole nature."[12]

At this stage a question relevantly comes up, why does man set up an artificial thought and substitute arrangement in his own free will, parallel to the given universe resplendent in its all inclusive harmony and how the second kind of universe comes into subsistence? The answer to this, lies in the intrinsic conflict between human mind and world order. If human mind were attuned to the world order, the question of reconstruction and reorganization would not arise in terms of given universe. But there is the fundamental conflict between human mind and world order. The origin of this conflict is subjective but its impact is objective. Due to this fact, human judges world order of totality in the image of his individuality and conscieves it just opposite to himself. After conceiving world order as opposite and brutish, man finds himself in a pequeliar position that, neither human mind can change the world order, nor he can return back-neither he can live into conflict, nor he can be beyond from world order. Therefore he choses the way to takeover the universe and proposes subsitute order of reorganization against the given universe for being reharmonised with surrounding invironment. Unfortunately, this way of reharmonization is the way of dialectical rotation, in which man remains always isolated from the elan of the universe. The history of human civilization is the story of man's own effort to make a shield to secure and defend himself against the socalled nature red in tooth and claws. He desires to live in his universe created volitionally and rationally by him. But soon he comes to perceive the artificiality of his effort, yet to hide this weekness, incompletness and imfirmity, he goes to create another alternative and subsidiary system so on and so forth. This sysyphian failure of man endlessly goes on.

Now, a question relevantly comes up that whether this human creation of the second world (the subsistence universe of man's rational effort) is a just act of human intelect or a treason with the given ordered whole harmonic universe? This is the intensively debatable point of presented paper. According to Dr. Radhakrishnan, "If the experience gives us the joyful awareness of universe as a harmony. why do we tension, discord and cleavage in the universe?"[13] Elsewhere he says "The integral relationship between the organism and its environment which we find to be true of the subhuman grades of reality is also true of human world. Human individuals are not unchanging substrata of change with accidental qualities and related to one another externally but are element in interrelated system."[14]

The exponents of the supremacy of the second universe (Subsistence universe of man's rational effort) heralding the cause of homomensura, cannot be said to have made positive contribution to the given ordered whole harmonic universe. The subhuman grades of reality tune with world order spontanieously, it means that there is no confilict between world order and every level of consciousness. But, conflict lies between rational consciousness and world order. It is the barrier of human mind or reasoning which estranges man from the all inclusive harmonic universe. According to Dr. Radhakrishnan "While plants and animals lead 'whole' lives harmoniously, human beings set up discords between themselves and the environment. The unity between organism and the environment which is a striking point in the subhuman world, becomes sundered in human"[15] Elswhere he says "Disease obstructs the harmony of the physical self and its environment, error and ignorance insure the harmony of the rational mind with universe of reason, vice obscures the harmony of the will of man and the will of universe. When the different powers of the self attempt to function in self supporting isolation, there is disharmony between the self and the universe."[16] Therefore Dr. Radhakrishnan declares that man is in a state of unstable equilibrium, his conscience is the sign of devided life. He is a flam of unrest, full of uncertain seeking and disorder, so long as the individual suffers from separateness, he is restive and homesick.[17]

We therefore come to the conclusion that man creates intervention and interruption in ordered whole harmony of cosmic mechanism through his rational effort. We cannot say that man's rational effort upon given universe is a special prolongation of universal harmony. Because it creates disharmony and natural imbalance, we think that it is a kind of universal malignance doing by man's reason and free will, against all inclusive harmonic universe. The absolute meaning fullness of man's reason and freedom does not lie in reconstruction and reorganization of itself ordered whole harmonic universe but tuneness between human mind and world order is absolutely divine meang fullness of man's reason and free will. Only stepping on this way. man can be just with the universe and with his own freedom. In own view entire human thinking is an attempt to set up harmony between life-Good-and the universe. At the root of all, this is the primordial discord between human mind and world order. In order to solve this confilict, while religion and spirituality tackle the problem squarely but in the path suggested by them, man becomes progressively lifeless, the solution offered by sciece totally estranges man from his original place in the given universe. It is by pursuing life in accordance with the elan of the universe, that man can combine his original freedom bereft of the fear of dependence and good life unsullied by the anxiety of evil. But why is there no absence of conflict between human mind and world order is a question which leads us into mataphysical depths, with a question of special reference regarding 'Genesis of Reason.' We have thus attempted to bring out the problem of conflict between human mind and world order in the light of Dr. Radhakrishnan's observations but solution to this problem requires an awakening and concern, inter-disciplinary approach and undying thirst for the answer to the problem of the detracting role of human reasoning vis-a-vis universal harmony.

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DR. SARVEPALLI RADHAKRISHNAN: SOME PERSONAL REFLECTIONS

KAMALA V. K. R. V. RAO*

It was my precious privilege to have had a close personal association with the great savant, gentleman, orator, statesman and philosopher, Dr. S. Radhakrishnan-a master of so many fields difficult to enumerate. Without any condescension-but with a kindness, affection and understanding which were unparalleled he accepted me as a member of his family and treated me like a daughter-and that for over twenty-five years. I saw many facets of his rich personality at close quarters and my respect, affection and gratitude grew with the years.

I have no qualification to assess Dr. Radhakrishnan as a philosopher, but he was deeply influenced by both Eastern and Western thought and his own deep spiritual thinking helped him to synthesise all that he had read and heard. He was a liberal humanist too in the finest sense.

I first met Dr. Radhakrishnan in 1940 at Madras while teaching at the Madras Seva Sadan Girls' High School, and hearing about the good academic career I had at Madras University he then and there offered me a lecturership at the Women's college of the Banaras Hindu University where he was then Vice-Chancellor. I travelled to Banaras on the same train from Calcutta where he walked up to my compartment to see if I was comfortable and at Banaras offered me a lift in his car. I refused knowing that a junior lecturer reaching the University in the V. C.'s car would get talked about. I knew Hindi, but some students on the train helped me and kind colleagues took charge when I reached the campus.

The founder, the revered Pandit Madan Mohan Malaviya was still alive but very old and soon to pass away. The famous Gita lectures initiated by Malaviyaji and part of the culture of the University were now delivered by the Vice-Chancellor every Sunday morning and even sceptical young students came by the hundreds at that early hour in the morning. Sir S. Radhakrishnan was a stickler for punctuality and no one dared be a minute late. In a pin drop silence the student-audience, usually restive, listened to the most eloquent and learned speaker they had ever heard. Voice, diction, ideas flowed in musical harmony from the striking figure with the famous turban, speaking from the dais.

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*. Retd. Head of the English Department, Miranda House, Delhi University.

The Vice-Chancellor took long walks in the University campus in the evening when students were free to join him. Once he had met a student he never forgot his name and even details about his family and it was soon rumoured that his phenomenal memory had registered and remembered the names and faces of literally thousands of University students. He constantly visited the constituent colleges and kept in touch with staff and students.

II

During the Science Conference held in the University he came with a few guests to my humble quarters and insisted on coming in with the remarks, "If the mountain does not come to Mohammad, Mohammad must go to the mountain."I had never visited him after coming to the University.

The great occasion of the Silver Jubilee of the University was graced by Gandhiji as Chief Guest. It was an object lesson in management to see the organisation-all details of which were looked into by the Vice-Chancellor. Thousands of villagers streamed into the University to have a glimpse of the Mahatma-nearly bringing down the huge shamiana erected till Gandhiji's chair was hoisted on to the table and he could be seen. Pandit Jawaharlal Nehru helped to restore order.

The greatest crisis faced by the University was in 1942 when the great national movement agitated thestudents to revolt and violence-and one fine morning the army moved in, cleared the hostels of all students and ordered them home. Thousands were stranded at the railway stations-and then started Dr. Radhakrishnan's superhuman efforts to rid the University of the army and bringing the students back. He travelled in third class compartment to Delhi and back many times, consoled the staff individually and requested them to be calm and soon succeeded in his efforts to restore the freedom of University by getting the army vacated. The home coming of students in the campus was an occasion of a great rejoicing. No one else could have done such a stupendous task in such a short time-such was his ability and the respect in which he was held by the Government. The organisation and sheer physical effort that one man put in had to be seen to be believed.

III

It is well known that Dr. Radhakrishnan had no advantages of birth or family and became a world figure by his own efforts and brilliance. He owed much to Christian Mission Schools and Colleges at his birth place

Tirutani and then Vellore and Madras (Christian College). He wanted to study physics but a relation who had done Philosophy had all the text books to give him while physics text books were beyond his means to buy. This compelling reason made him a student of Philosophy and he began to believe that there is a destiny that shapes our ends. This anecdote he related to me himself. His academic career was good-but he now became an omnivorous reader-though at this stage very shy and thoughtful.

Dr. Radhakrishnan was married at an early age to a very young cousin. The atmosphere of the home was very orthodox but he was greatly influenced by his reading of Swami Vivekananda. Though a Hindu, he respected all religions. He had great respect for the Hindu woman who upheld the highest tenets f Hinduism according to him.

It was natural for Dr. Radhakrishnan to become a teacher and so greatly did his students respect him that when he left the University of Mysore for a post at Madras his students unhitched the horse from the "jutka" taking him and his few possessions to the station and pulled the little cart and went with himpart of the way to Madras. Here at the Presidency College students from other departments crowded the corridors outside his classroom to listen to his eloquence with rapt attention.

Invited to Calcutta by the renowned Vice-Chancellor Sir Ashutosh Mukherjee as Professor of Oriental and Moral Science, he was able to accomplish his major publication on "Indian Philosophy" that appeared in two volumes by an English firm. It was widely read and in 1926 he went to England for the first time as the Indian delegate to the Empire Universities Congress at Cambridge. He gave the Upton lectures at Oxford and his fame spread all over England.

Dr. Radhakrishnan's command over the English language amazed everyone-his eloquence enthralled. While clear on abstruse philosophical ideas, he could be witty and humorous and kept his audiences roaring with laughter.

Dr. Radhakrishnan went to America and had rapt audiences everywhere. He was even asked to give sermons from Church pulpits. All the intellectuals of Europe and America knew and respected him greatly. He was now a world figure and Prof. C. E. M. Joad wrote a book *Counter Attack from the East-the Philosophy of Radhakrishnan*. He was made life-Professor of Calcutta University and later Vice-Chancellor of Andhra

University. In 1936 he was honoured with the Spalding Professorship of "Eastern Religions and Ethics" at Oxford.

Dr. Radhakrishnan spent the war years as Vice-Chancellor of Banaras Hindu University and was elected Fellow of the British Academy and Fellow of All Souls College, Oxford, the most prestigious Oxford College with only distinguished fellows and no undergraduates.

After the war I went to Oxford at his insistence, being awarded the Holkar Fellowship from the Banaras Hindu University. His youngest child and only son Dr. S. Gopal, the well-known historian and biographer was with me there. Dr. Gopal had been at Mill Hill School in England where his father sent him at young age, afraid he would be spoilt by his adoring mother and five older sisters.

IV

Dr. Radhakrishnan's amazing intuition and psychic rapport with those he loved can be illustrated by an anecdote concerning his son. The father had visited his son at school and taken the train to Dover to catch a boat to India at Calais. In the meanwhile, the young lad had been sent to the rooftop to retrieve a ball that had lodged there. He had accidentally stepped on the skylight and fallen through. The headmaster and teachers summoned doctors and there was so much concern and confusion that it was not till much later when it was found that the boy was not badly hurt that the headmaster found Dr. Radhakrishnan sitting quietly in the room. He explained that he felt something had gone wrong and got down from the train and returned to London.

Dr. Radhakrishnan had this uncanny rapport with people and could read the minds and thoughts of the people he knew. At Oxford, Gopal and I had tea with him at All Souls once a week and he watched with delight as we demolished the cake provided by him. As a vegetarian, he would not touch the cake. I would tease him and say that after the war at a time of strict rationing, lard or animal fat was used in cooking and he would smile and say "Well child what I don't know goes in." He delighted in the company of the distinguished fellows of his College and once pleaded for admission to a fellowship of a brilliant young man who had qualified after a written examination and close scrutiny by the senior fellows. He was sought to be disqualified because he had been involved in a divorce case, but Dr. Radhakrishnan's passionate plea on his behalf worked though all his senior colleagues were surprised that a Hindu should plead such a cause.

After tea we would go for a walk and Dr. Radhakrishnan would tease me that my sari was attracting so much attention. But his son and I knew he was the cynosure of all eyes with his unusual and very distinguished looks. In England without his turban and his snow-white hair bared, he was an outstanding figure. All my friends were surprised that I had entry into All Souls College. As Spalding Professor he gave one lecture a week.

In 1947 when I returned to India, Dr. S. Radhakrishnan was no longer Vice-Chancellor of Banaras Hindu University and it had lost its charm for me specially as I was eager to practise the liberal methods of teaching learnt in "that sweet city with its dreaming spires", the very house of liberal education. In 1948 I left for Delhi to join the staff of the newly founded Women's College "Miranda House" started by then Vice-Chancellor of Delhi University, Sir Maurice Guyer, himself an Oxford alumnus and a distinguished fellow of All Souls College. Here, with specialised Honours courses for better students who had come from all over India, I was able to introduce the tutorial system and as Head of the English Department direct my colleagues.

In Delhi too I had the wonderful opportunity of being in touch with Dr. Radhakrishnan during his two terms as Vice-President and later one term as President of India. I was a welcome visitor at all times, leaving only after dinner. His daughter-in-law was now hostess as lady Radhakrishnan, a simple lady was not interested in the ceremonial duties she might have had, and made a home for her family at Madras. Dr. Radhakrishnan asked his hostess to keep a low profile and the family used his personal car anddriver—never the official cars of V. P. and P (Vice-President and President). He too lived his usual simple life, doing all his work, lying in bed, with another bed near him strewed with his books and papers. I once tentatively offered to tidy up this and he said "Oh, no-I know where everything is."

Dr. Radhakrishnan's son's wedding was at Mysore and I was invited and treated like a daughter, even being presented with the same kind of "sari" given to his daughters. Gopal and I were now very good friends after Oxford and continue to be.

As President too, Dr. Radhakrishnan lived in a small suite of rooms at Rashtrapati Bhawan with his own personal cook and simple life style. He worked in bed and received those he knew in his bedroom. He even asked me to go to Parliament House and sign the nomination papers for his Presidentship. I was aghast and refused as many important people would be doing it.

I visited Rashtrapati Bhawan often and was always welcome by the President, his son and daughter-in-law and admitted into the intimacy of the family. His wife preferred to stay on in their Madras home. She had gone to England to see her son and came to Delhi a few times while Dr. Radhakrishnan was Vice-President. She was a simple person who did not wish to be involved in any ceremonial or official duties. She passed away during his second term as Vice-President and he mourned for her bitterly.

When in 1967 I announced my impending marriage to Dr. V. K. R. V Rao, Dr. Radhakrishnan gave us his blessings and a gift. After his term as President, he left Delhi, a sick man and was never the same again. I saw him in Madras a few times and always stayed with him. One touching incident was when he came out of his room at 2. p. m. when he should have been resting and ill though he was. When I remonstrated he said, "Child you are catching a train shortly and I wanted to say "Good bye." The courtesy, the affection, the memory for little details were there till the end.

I saw Dr. Radhakrishnan in a wheel chair in a nursing home shortly before he passed away, and he recognised me as always. I have no words to adequately describe a man so great, never pompous, never rude, never too busy to spare time for little people and their ordinary problems. He was interested in everything and everybody around him and yet his intellect was towering and his personality dwarfed everyone around him. No words of mine can do justice to one of the greatest men of India and I can only feel proud, elevated and humble to have been admitted to such a close association with him-a never forgettable and the most elevating experience of my life.

A PERSONAL REMINISCENCE

H. MAHESHWARI*

To remember Dr. S. Radhakrishnan in homage is to draw on such memorable qualities of his being as he represented through his unique individuality. One is tempted to share his recollection of experiences with him that have left their special impression on the mind. Personal experiences with the great are perhaps greater than their recorded greatness. Here is a personal reminiscence.

If was February, 1944. The Philosophy Department of the then Central Hindu College, the present Arts Faculty of the Banaras Hindu University, was having its Farewell function for sending off the VI year (M.A. Final) students wishing them all success at the coming examination. During those days there was one university examination after two years of M.A. courses. I was a V year (M.A. Previous) student in the Department.

Professors and lecturers of the Department, researchers and students of M.A. Philosophy were naturally assembled for the function. Among the dignitaries, Dr. S. Radhakrishnan had specially graced the occasion by his presence.

In course of the series of items of the total programme - quite rich in many ways - I was to express the feelings of good wishes on behalf of the V year (M.A. Previous) students. While doing that, I mentioned with gratitude about our privilege of being students of reputed Professors in the Department, men of eminence like Dr. S.K. Maitra, Dr. B.L. Atreya and Dr. T.R.V. Murti, who are no more on this earth.

In due course, I made a specific mention of the rare fortune of having Dr. S. Radhakrishnan as our Vice Chancellor. But I also expressed what irony of fate it was that the advantage of his world renowned scholarship was available not to us at home in our own university but to others accross the seas, to students of Cambridge in England where Dr. Radhakrishnan was then a regular visiting Professor.

Towards the end of the programme, Dr. Radhakrishnan was requested to give his blessings. Poised in his ivory-clean-calm figure, looking with his sharp and steady eyes, speaking with his well-chiselled articulation, he expressed his happiest good wishes. In addition, kind and considerate as he was, he responded to my observations and feelings and immediately assured that from the next session he would take our weekly combined class of V and VI year students of Philosophy.

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*. Professor of Philosophy, Sri Aurobindo Ashram, Pondicherry.

Despite his busy schedule, Dr. Radhakrishnan started meeting our class once a week from July 1944, giving us the benefit of his profound scholarship, rare insight and effective exposition of philosophical themes. One can well imagine what it meant to be called students of Dr. Radhakrishnan !!!

DR. S. RADHAKRISHNAN : A MULTI-FACETED PERSONALITY

N. V. DAMLE*

This year Teachers' Day (September 5,1988) has a great significance because it coincides with the birth centenary of former President of India, Dr. S. Radhakrishnan.

Like Children's Day that is celebrated throughout the country to mark the birth anniversary of Jawaharlal Nehru, Teachers' Day is celebrated in memory of Dr. S. Radhakrishnan, who in a way, laid the foundations of forging friendship between India and the USSR during his tenure as India's Ambassador to the Soviet Union (1949-52).

Dr. Radhakrishnan is well known as Philosopher-Educationist, but as Vice-Chancellor of Andhra and Banaras Hindu Universities, he left a great mark of his office on the University administration. Therefore, it is apt to recollect his activities on Teachers' Day.

Born in a lower middle class family on September 5, 1888, in village Tiruttani in Chitoor District of Andhra Pradesh, he received primary education at home. Later in 1896 he joined Lutheran Mission High School at Tirupati and then in the year 1900 he enrolled in Voorhees College, Vellore. He joined Christian College at Madras for his B.A. in the year 1905 and obtained M.A. degree in 1908.

The subject of his dissertation for M.A. degree was "The Ethics of the Vedānta and its Metaphysical Presupposition."

The dissertation was praised for his deep learning by his guide, Professor A.G. Hogg and since then he caught the attention of many philosophers. Lokamanya Tilak quoted young Radhakrishnan's some observation in his commentary on Gītā known as Gītā Rahasya for which the young professor profusely thanked him in a personal letter. From 1909 to 1917, he taught logic as Assistant Professor in Presidency College at Madras. Those days a teacher in a college had to pass L.T. (then known as Learned Teacher's Diploma) and for the purpose he joined a college in 1911. There he appeared as an obedient student. But the professor of Logic felt embarrassed because he knew the depth of learning of Radhakrishnan on that subject, and hence he requested him not to attend his class. With some hesitation, Radhakrishnan agreed to keep away from that class. However, at the end of the academic session, students enbloc requested Radhakrishnan to deliver a series of lectures on the course they underwent in the institution. After persuation by the teacher as well, he delivered a series of thirteen lectures, and students and teachers who attended his lectures were deeply impressed by his searching intelligence and depth of knowledge.

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*. C/o, Shri V. N. Damle, District Sessions Judge, Jalgaon. 425001

The great Engineer-Administrator Sir M. Vishveshvaraiyya had by then come to know about the deep learning of Radhakrishnan and invited him to head the Department of Philosophy in the Mysore University in 1918. His stay there, however, was only for two years because by then another great Vice-Chancellor, Sir Ashutosh Mukherjee of Calcutta University, approached his friend Sir Sivaswamy Iyer to persuade Radhakrishnan to join Calcutta University as Head of the Philosophy Department.

Radhakrishnan after some hesitation accepted the invitation and served Calcutta University for 11 years till 1931. It is fascinating to note that at the age of thirty two Radhakrishnan succeeded Sir Brojendranath Seal (60) who left Calcutta University and joined Mysore University as its Vice-Chancellor.

It is a tribute to the genius of Sir Ashutosh Mukherjee for transforming the structure of Calcutta University from a mere examining body into a real centre of learning by establishing post-graduate departments in various faculties. He invited learned personalities like Sir C.V. Raman, Dr. Meghnath Saha and Roy Choudhuri besides Dr. Radhakrishnan to promote the developmental activities of various centres.

It is striking to recapitulate an incident relating to a 50 minutes lecture on great philosophers by an eminent European Scholar with Dr. Radhakrishnan in the chair. He found that the audience wore a blank face because they were unable to grasp the subject adequately. In his brief speech lasting for fifteen minutes, Dr. Radhakrishnan in a very lucid and elegant language explained the theme of the lecture and the audience cheered him affectionately.

While in Calcutta Dr. Radhakrishnan was invited to deliver a series of lectures in England and USA and later was offered a prestigious chair of Spalding Professor of Eastern Religions and Ethics at Oxford University in 1936. He was knighted in 1931, which was almost a seal of the British Governmenton his deep learning. He was elected Vice-Chancellor of Andhra University which he served form 1931 to 1936.

During his tenure as Vice-Chancellor of the Andhra University, Dr. Radhakrishnan approached the Government of Madras and Education Department of the State for more grant to the Medical College at Vishakhapattanam, which was on the verge of de-recognition. The Governor and Education Department turned down his demands for funds. Dr. Radhakrishnan, after a prolonged persuasion, ultimately had the courage to tell the British Governor on his face that near the foundation stone of the college, he will have to place a Tomb-Stone incribed with words, "The college was closed down under the aegis of Governor (B) and Minister (Y) as they were unable to provide adequate funds for the college."

Dr. S. Radhakrishnan pursued this issue relentlessly and his pressure on the Governor was so overwhelming that on account of his bold efforts that Andhra University made significant strides in diversified developmental areas. He was able to get eminent educationists, such as Prof. Hiren Mukherjee, and others to deliver special lectures to strengthen the intellectual environment of the campus.

From 1931 to 1939 he functioned as a Member of the International Comittee of Intellectual Co-operation under the aegis of league of Nations at Geneva. Earlier in 1930, he presided over Asiatic Educational Conference at Banaras. While he was shaping and moulding the contours of intellectual development, at the international level, Pandit Madan Mohan Malaviya who founded the Banaras Hindu University was looking forward to a dynamic personality who could provide a leadership to his evolutionary university that was surely and gradually emerging as an important centre of learning in the country. Pandit Madan Mohan Malaviya wanted to retire from the Vice-Chancellorship of the University because of his advancing age and ill health. Looking at the developmental needs of the University, Mahatma Gandhi and Shyamaprasad Mukherjee persuaded Dr. Radhakrishnan to accept the offer of Vice-Chancellorship of Banaras Hindu University. Dr. Radhakrishnan accepted the Vice-Chancellorship of BHU in 1939 and the nation acclaimed his appointment as an appropriate successor to the great Pandit Madan Mohan Malaviya. For about a year-and-half he used to be a weak-end Vice-Chancellor at Banaras because a major part of this period he was spending in Calcutta for teaching. Later he settled down in Banaras and handled the affairs of the university very efficiently.

Dr. Radhakrishnan was put to a severe test during the Quit India Movement of 1942 when the Governor of U. P., Sir Morris Hallet, was bent upon for the closure of the Banaras Hindu University, on one pretext or the other, to convert its vast campus into Base Military Hospital for the retreating British Army in the Far East. Dr. M. S. (Bapuji) Aney, a close friend of Pandit Madan Mohan Malaviya and then a member of Viceroy's Executive Council came to his rescue and ultimately both successfully persuaded the Viceroy to allow the University to function in a normal way. It was after a gap of four months that the University could resume its developmental activities. While working as Vice-Chancellor at Banaras, he was also working as Visiting Professor at Oxford University.

In 1948 Dr. Radhakrishnan left Banaras to become Chairman of the University Commission and was also a Member of UNESCO of which he was Chairman in 1952.

In the meantime he was also a Member of the Constitution Committee of Government of India, then named as Constituent Assembly.

In 1949 he was appointed India's Ambassador to USSR where he did a yeoman service to India's cause. Head of the USSR, Marshall Stalin, hardly saw any Ambassador. But he was pleased to meet Dr. S. Radhakrishnan along with the Soviet Foreign Minister. In his first and extremely fascinating meeting with Marshall Stalin, Dr. Radhakrishnan highlighted an important historical event of Indian history relating to the turning point in the Emperor Ashoka's life. He mentioned to him how Emperor Ashoka after enormous bloodshed embraced Buddhism to adopt the principles of non-violence-Ahiṁsā. Dr. Radhakrishnan told Marshall Stalin that he was also heading the Government after a lot of bloodshed and who know she might also turn into another Ashoka Stalin commented, "Yes, sometime miracles do happen," and added that he had also spent five years in a seminary and the interview ended on a happy note.

Later Marshall Stalin commented to his Foreign Minister that the Indian Ambassador was not only a patriot, but "his heart is full of tender feelings and has great sympathy for suffering humanity." At the end of his term as Ambassador when Foreign Minister Mr. Vishinsky gave a farewell lunch to the Ambassador and said that Marshall Stalin was keen to see the learned Ambassador before leaving the USSR.

Accordingly Dr. Radhakrishnan called on Marshall Stalin who was then bed-ridden. Marshall Stalin reported to have told Dr. Radhakrishnan that he was touched because the Ambassador treated him as human being and not as a demon and he was very sorry to see that he was leaving USSR and further admitted that he did not expect to survive for a longer period.

It was an extremely unforgettable experience in Dr. Radhakrishnan's life. Marshall Stalin was seriously ill and it appeared that he might not survive for long. Dr. Radhakrishnan touched his cheek, patted him and put his arm around the shoulders of ailing Marshall and consoled him very much. Marshall Stalin's eyes were full of tears, knowledgeable sources said. These are enough sources that clearly substantiate that besides Pandit Nehru, Dr. Radhakrishnan laid the foundation of ever-lasting friendship between USSR and India which to this day is proving effective in international politics.

From 1952 to 1962, for full ten years, he presided over the Rajya Sabha and was an effective Vice-President of the country. His work as Chairman of the Rajya Sabha is well known and without going into details, one could say that he handled the proceedings of the Rajya Sabha like a tactful Headmaster.

On May 13, 1962, Dr. S. Radhakrishnan was elected President of India. It was in this year that Chinese attacked India and Prime Minister Jawaharlal Nehru was very much depressed. At this critical juncture of history, President Radhakrishnan rose to the occasion and in his message to the nation, gave a call to rise bravely and face the situation unitedly. His speech at All India Radio was a great hope for the depressed people of the country. He expeditiously declared emergency and enforced Defence of India Act, which brought courage to the nation. Even veteran politician Dr. C. Rajagopalachari then commented that instead of making Dr. Radhakrishnan as President, the Nation should have elected him as Prime Minister.

In 1967 Dr. Radhakrishnan retired as President and spent quiet days at Madras, and hardly saw anybody. He breathed his last on April 24, 1975.

Looking at his tenure as President, one is reminded of Philosopher Plato's remarks, "The human race would never see the end of troubles until true lover of wisdom should come to hold political power, or the holders of political power should by some divine appointment become true lovers of wisdom."

SOME GLIMPSES OF DR. SARVEPALLI RADHAKRISHNAN'S LIFE

J.P. ATREYA*

Born on the 5th September 1888 at Tiruttani, South India, Dr. Sarvepalli Radhakrishnan got his education at Madras Christian College. He joined as Assistant Professor of Philosophy, Presidency College, Madras, in 1911 and became Professor of Philosophy in 1916 and worked there till 1917. He became University Professor of Philosophy, Mysore University, in 1918 and served it till 1921. He was appointed King George V. Professor of Philosophy at the Calcutta University in 1921 and remained there in this position till 1939. He was appointed Upton Lecturer in Comparative Religion, at Manchestor College, Oxford, in 1926 and again in 1929-30; he was appointed Haskell Lecturer in Comparative Religion, University of Chicago and Hilbert Lecturer in 1929. He was appointed Honorary Fellow of All Souls College, Oxford in 1930. He worked as Vice-Chancellor of Andhra University in Waltair from 1931-1936 and Vice-Chancellor of Banaras Hindu University from 1939 to 1948.

Dr. Radhakrishnan was honoured in numerous ways: Member, International Committee on Intellectual Co-operation 1931-39; Member, International League of Nations, Geneva 1931-39; Fellow, Royal Asiatic Society, Bengal. He was honoured as Knight in 1931. He was a Member and Leader of Indian Delegation to UNESCO in 1946, 1947, 1948, 1949, 1959. He was elected Chairman of the Executive Board, UNESCO in 1948.

He was Chairman of University Education Commission, Government of India, 1948. He was appointed Indian Ambassador Extraordinary and Minister Plenipotentiary to Soviet Russia during the period of 1949-52. He was elected as the Vice-President of Indian Republic in 1952 and again in 1957 and also held the position of Chancellor of Delhi University. He was also the Chairman, Indian P.E.N. and Vice-President, International P.E.N. He went on a two months' good will tour of Europoean countries, namely Belgium, Poland, Czechoslovakia, the Soviet Union, Hungary, and Bulgaria and African countries, namely, East and Central Africa in June-July 1956. He visited Singapore, Indonesia, Japan and China on a good will tour in September-October 1956. He went on a three week tour of Indo-China States, China, Mongolia and Hongkong in September 1957. He attended East West Philosophers' Conference in Honolulu (Hawaii Islands) and also visited U.S.A. and attended the P.E.N. Congress in Germany in July 1959. He went on a goodwill tour of England and Scandinavia in January and February 1960. He attended the UNESCO Conference at Paris in November 1960. He acted as President of India in June-July 1960. He was also elected Hony. Fellow of the British Academy on July 11, 1962.

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* . Head,Post graduate Department of Philosophy;Convener,Board of Studies and Research in Philosophy,Rohilkhand University.

Dr. Radhakrishnan was given a large number of National and International honours as Knight (1931), F.R.S.L., M.A., D. Litt. (Hon)., LL.D., D.C.L., Litt.D., F.B.A., Bharat Ratna, 1954, German pour Le merite (1955), Master of Wisdom (Mongolia, 1957), Goethe Plaquette (1959). He became the President of Indian Republic in May 1962.

Dr. Sarvepalli Radhakrishnan fulfills the dream of a 'a philosopher king' of ancient Greek Philosopher Plato. Dr. Radhakrishnan is regarded as one of the greatest contemporary philosophers of the modern world. He had rendered a great service to the cause of philosophy and right thinking in order that a balanced and inellectually adequate attitude may be adopted. He realised long ago that in the war-weary and confusion-stricken world only a proper image of a wholesome thought and philosophy could restore a happy, intellectual and emotional harmony, which in its own way would serve as a hypothesis for an adequate political, economic and cultural edifice the confused minds have been unsuccessfully striving to raise.

Dr. Radhakrishnan was a versatile genius who rendered service not only as a philosopher but also as intellectual reformer and a clear far-sighted statesman. His service to Philosophy has been recognised equally by the West and the East. He succeeded happily in evolving a mean between the oriental and the occidental thinking, thereby presenting the beacon light to all those who had been grovelling for long time in the mire of misunderstanding and erroneous evaluation of the marred intellectual operations. He synthesised the different currents of light and fused them into a light-house which was bound to guide humanity along the path that leads to the ultimate truth and salvation.

Wisdom and power have rarely gone together, yet for the betterment of the world it should be so. In case of Dr. Radhakrishnan, wisdom and power have gone together. This was a remarkable exception. That is why

Plato, the ancient philosopher of the West, dreamt that philosophers should be kings.

The world had seen at least two king philosophers in its history, viz. Marcus Aurelius in the West and Janak in the East, but it was for the first time that India had been a philosopher king in the personality of Dr. Radhakrishnan. Plato's dream of philosopher king was realised for the first time in India. It could have been possible in India alone, where wisdom born of philosophical thinking is valued most highly. The world knows Dr. Radhakrishnan as a Philosopher, statesman, world teacher and cultural Ambassador.

The Indian Nation was enriched in having Dr. Radhakrishnan as its President, and everyone was happy that a man of his stature occupied this position in Indian political life. Dr. Radhakrishnan served India in a most dignified way and was very popularly known as Philosopher-Statesman whose life was full of acumen of scholarship with the cultural background of Vedas and the Upanishads which made him known throughout the world.

Dr. Radhakrishnan was a rare example of combination of philosophy and politics and imbibed in himself all the humanistic trends of ancient Indian philosophy and culture. He was very rich in cultural heritage, scholarship of East and West which was quite visible throughout his life as a teacher, Professor, Ambassador and the President of the Indian Republic. He was in the real sense of the term the cultural Ambassador of our nation and brought before the world the ideals for which India stood.

Dr. Radhakrishnan is the one man who brought the East and the West closer in thought by interpreting the one to the other and he pushed the old ancient ideal of one world and of World-Government, which alone could establish world peace. His thought clearly showed his leaning towards humanism.

Dr. Radhakrishnan by God's Grace attained everything that any man can desire and aspire for. He enjoyed long, healthy and active life. He had been a deep thinker, eloquent speaker, fascinating writer and an inspiring teacher. He had been a great professor, a great statesman, a great politician, a great diplomat, a great administrator and a great man. He had been recipient of innumberable doctorate, Honorary Doctorate Degrees of Indian and foreign countries. He had been all that a teacher could aspire to be. He had been what any politician can aspire to be. He attained the highest political position without having undergone any throes of election. He was honoured in every country of the world as an international scholar of repute, a great thinker, as a philosopher, as an interpreter, and a greatest politician, a great man, a great speaker and as a great exponent of the ancient Indian wisdom.

He was good looking, charming, soft spoken, sufficiently tall, yet straight and unbending. We always found him cheerful, calm; world events or internal political situations never disturbed his calm. He was a philosopher in the true sense of the term and attained the highest position in the political hierarchy of our nation. He had a successful and a happy life. He used to be admired and loved by a large number of friends, admirers, pupils and statesmen all over the world.

A proverb goes "Some men are born great, some achieve greatness and greatness is thrust upon some." Dr. Radhakrishnan comes under all these three categories. He had inborn qualities of greatness; he achieved greatness by virtue of his ambitions, hardwork and friendly attitude towards every one; situations and circumstances in India and the world have also made him great.

In the twentieth century we came in contact with four greatest personalities, namely Madan Mohan Malaviya, M.K. Gandhi, Jawaharlal Nehru and Dr. S. Radhakrishnan. Pt. Madan Mohan Malaviya, the founder of the Banaras Hindu University, had great insight and quality of assessing individuals. He picked up Dr. S. Radhakrishnan and brought him as the Vice-Chancellor of the Banaras Hindu University founded by him. Those who have the opportunity of witnessing the life of the Banaras Hindu University, will agree with me that the regime under his Vice Chancellorship was exemplary. The University earned an enviable status in the world of learning and attracted a large number of students from foreign countries.

Jawaharlal Nehru, the first Prime Minister of our country, was impressed by the scholarship and qualities of head and heart and political insight of Dr. Radhakrishnan and picked him up first for the post of Ambassador to U.S.S.R., then Vice-President and ultimately President of India.

Mahatma Gandhi was very much impressed by Dr. S. Radhakrishnan and he could not resist his temptation to recommend him for some dignified position in the Government. Rabindra Nath Tagore also admired Dr. Radhakrishnan for his scholarly achievements and learning.

Dr. Archie J. Bahm said, that "Dr. S. Radhakrishnan's name is better known than that of Shankara or even Sri Aurobindo. He is better known than any other Indian except Gotam, Gandhi, Nehru and perhaps Tagore.

His command of Western philosophy makes western philosophers respect him quite apart from his other achievements. His ability to speak to them in a language which is closer to their own way of thinking." He further says: "The profundity of interest in Philosophy in India is the cause of envy of philosophers in all other countries. And success of Radhakrishnan not only in teaching philosophy but in rising in personal stature to a position of practical political prominence gives many American philosophers further cause of worry."

Dr. Radhakrishnan's world outlook and universal vision and his personal efforts on behalf of world peace and harmony through mutual understanding by philosophers of different cultural treaditions is appreciable. He achieved international recognition for his writings on religion and philosophy in his early years. His striking eloquence was admirable and his memory for quotations, references and recognition of persons was unusual. His approach to life was intellectual. His memory was unique in several respects. After reading the quotations he could very well repeat them in his next lectures and his recognition of people was superb. He gave the feelings of familiarity to his visitors. Starting life as an Assistant Professor, he rose to the highest position in the University world. He was the first Indian to hold a Chair at Oxford, a teacher in five Indian Universities and Vice Chancellor of two Indian universities, namely, Andhra University and the Banaras Hindu University. He was appointed Chairman of the First University Education Commission. His election to the British Academy was a recognition of his services to the cause of learning in many countries. It will not be an exaggeration if we say that he was the greatest philosopher of our country, the embodiment of humanism, intellect, scholarship and intelligence.

Dr. Radhakrishnan's eminence in the literary world could be measured by his philosophical and religious works of great eminence. One of the most renowned publishers George Allen & Unwin of London published almost-all his works which were distributed throughout English speaking world. He wrote about thirty books on Philosophy, Religion and Culture. Some of his very well recognized books include: *Philosophy of Rabindra Nath Tagore, Reign of Religion in Contemporary Philosophy, Indian Philosophy*, two volumes, The *Hindu View of Life, An Idealist View of Life, East and West in Religion, Kalki or the Future of Civilization, The Religion We Need, Gautama the Buddha, Eastern Religions and Western Thought, India and China, Religion and Society, Education, Politics and War, Bhagavadgītā, Dhammapada, The Principal Upanishads, Recovery* *of Faith, East and West - Some Reflections* and *Brahma Sutra.* Besides a large number of books, he delivered hundreds of addresses-Convocation addresses, Inauguration Speeches and various speeches on different occasions.

His book on *Indian Philosophy* published in two volumes found a place in the courses of all the universities of the world where Indian Philosophy was being taught. These books have become a permanent classic. His works, specially translations and commentaries of the Vedanta Texts, have attracted English speaking readers having interest in the Indian Philosophy. The works of Dr. Radhakrishnan occupy eminent place in the philosophical literature of the world. His writings have brought awareness of Indian thought to the English readers all over the world. In his works he had referred to the spiritual religion. He had the privilege of meeting great Soviet leader Marshall Stalin and had conversation with him. Marshall Stalin was much impressed by his straight forwardness.

In the present century maximum work has been done on Dr. Radhakrishnan by the students in almost all the Indian Universities as well as in foreign countries. A large number of these on different aspects of Radhakrishnan's thought have appeared. A large number of articles have also appeared in almost all the countries of the world on Radhakrishnan and his work.

Dr. Radhakrishnan's eminence can be judged in diferent ways. I had the privilege of going to attend the XVIII World Congress of Philosophy in Brighton, England in August 1988. There I organised a meeting to celebrate the Birth Centenary of Dr. Radhakrishnan under different society's meeting. It was really surprising that this meeting was very well attended where in large number of Indian and Western philosophers participated and made the celebrations and the meeting a great success. The packed hall, participation of large number of Indian and foreign delegates gave the impression of Radhakrishnan's popularity in the world.

As a teacher of Philosophy, Religion and Culture, he was admired by his students in all the four Universities of our country as well as of England where he taught. His Sunday Gītā lectures were used to be very well attended. His Gītā lectures were heard with rapt attention even by those who did not follow the English language in which Dr. Radhakrishnan used to deliver his lectures.

The regular Gītā lectures left an indelible impact of Indian culture on the environment of the Banaras Hindu University. As Sayaji Rao Professor of Indian Civilization and Culture, he used to deliver lectures for

Intermediate/B.A./B.Sc. students. They were very effective. Dr. Radhakrishnan's lecture style, mode of pronunciation and oratory compelled many students to copy his style of addressing. It was the usual practice with many. His pronunciation and method of delivering lectures were unusual and were appreciated by foreign scholars. His mode of presentation and English pronunciation was even better than scholars of English speaking world. This was admitted by foreigners who came to the University as Visiting Professor or for study.

Mahamana Pandit Madan Mohan Malaviya appointed Dr. Radhakrishnan as Sayaji Rao Professor of Indian Civilization and Culture, and this chair was created for him. This was the unique appointment in the history of any University in the world that a man is appointed life time Professor on this chair. It clearly indicated his real greatness and scholarship. Dr Radhakrishnan was the only one man in the world who occupied four great posts simultaneously at one time, viz., Spalding Professor of Eastern Religions and Ethics at Oxford, George V. Professor of Philosophy at Calcutta University, Sayaji Rao Professor of Philosophy and Indian Civilization and Culture and Honorary Vice-Chancellor of the Banaras Hindu University. No other man in the world particularly in the field of Education attained so much eminence as Dr. Radhakrishnan, who was revered equally in India as well as abroad.

Mahamana Madan Mohan Malaviya knowing fully well Dr. Radhakrishnan's potentialities offered Vice Chancellorship on the terms and conditions proposed by Dr. Radhakrishnan. He was permitted to spend six months in England for teaching and scholarship and for remaining period in India. Out of six days in a week he spent three days in Varanasi and performed the functions of Vice-Chancellor of Banaras Hindu University and three days in Calcutta as George V Professor of Philosophy. It was Dr. Radhakrishnan's administrative acumen that he used to do 365 days work in 75 days (the period of his stay in Varanasi in the whole year). To retain a man of Dr. Radhakrishnan's stature as the Vice-Chancellor of great Indian University all possible facilities were provided to him. It was Malaviyaji's great desire to have Radhakrishnan anyhow. This was the reason that he was offered the additional Professorship of the Banaras Hindu University. The University in the times of Pt. Madan Mohan Malaviya attained the enviable status which attracted scholars of national and international reputation in his fold on whatever conditions it could be possible. Madan Mohan Malaviya picked up great scholars from all over India and made Banaras Hindu University of an exceptionally national and international character and the University retained such character till Mahamana was alive. He did not allow communalism, regionalism to grow in his University. Scholarship was the main criterion in selection of Professors in the University.

I am reminded of few stray incidents from Radhakrishnan's life which left lasting impressions on me. When we were children of about 10-11 years we used to visit him with friends of our age. He recieved us so nicely and talked in an affectionate manner and used to offer something or the other to eat. There was no check on us. We could go upto him in his dining or bed room where he used to read books. His breakfast was quite simple - a cup of coffee, two pieces of bread and half an apple or some other fruit. His breakfast was light which inspired us also to take light breakfast.

His study habits had a great impact on us. We never saw this great man sitting idle any time. He used to pick up the latest books of his interest and read them half lying down, having a round pillow in the back on his bed with a pencil in his hands. He used to mark the important portions and quotations of his book. After completing the book he used to direct his Secretary for getting the marked portions typed. And he used to read this typed material as soon as it came to him and with the help of his superb memory he could reproduce that material in his next speech. His reading habits made him an encyclopaedic man, which was quite visible from his large number of writings and lectures on almost all branches of learning.

His punctuality, mode of dress, method of talking, sincerity in talks and actions, inquisitiveness to know the sad tales of persons who came to him, were all superb and he did his utmost to help them. His administration as a Vice Chancellor was superb. The literal meaning of Vice Chancellor is Kulapati. He was really doing everything in the same spirit in which the head of the family should do. It rarely happens that people are happy and pleased with their Vice Chancellors these days. But Dr. Radhakrishnan's term of Vice-Chancellorship was liked by all the sections of people, whether students, teachers, office and menial staff, which was quite visible when he was relinquishing his office. No body was happy on his going away from the University. He completed almost three terms of his Vice Chancellorship without any hindrance. He gave time to everyone who wanted to talk to him. He was brief in his conversation, and wanted people to be brief. Time had great importance in his life. His method of approach in dealing with the problems was appreciated by every one who came in his contact. He was more realistic in his dealings, though he was a philosopher belonging to an Idealistic school of thought.

I had several meetings with him at the Rashtrapati Bhawan in several different connections. For the first time I had the privilege of meeting him at the National Award Investiture Ceremony. I just went before him and enquired of him whether he recognised me. He immediately said Atreya's son and enquired about my brother and father. In several other parties which used to be given by the Rashtrapati at his Rashtrapati Bhawan as a member of the Indian Science Congress and other organizations with which I was concerned, his treatment, method of talking and affectionate behaviour left on us unforgettable impression of his good qualities of head and heart. Meeting him and talking to him was a real joy and pleasure. His emotional and humanistic touch left on everyone a lasting impression that he was talking just as an elderly person of the family.

Dr. Radhakrishnan was an embodiment of simplicity and sweet temperament. He willingly used to meet and talk to people and tried his best to redress their grievances. But at the same time when the talk was over he would himself say to the visitor, good bye, Namaste or Namaskara with both hands and would indirectly take leave of him. He would not waste his or visitor's time. He was not happy to hear unnecessary talks about any one.

In September 1964, we planned to bring out Dr. S. Radhakrishnan Souvenir Volume on his Seventy fifth birthday. In this connection I wrote to him seeking his permission to do this honour. But he with great reluctance agreed to my proposal. When this volume was ready he admired the work and blessed me in a most homely way. For a man of my status he was not expecting such a nice voluminous book of 600 pages consisting of 75 articles from the pens of internationally known scholars.

Radhakrishnan was devoted to Philosophy and this could be substantiated by his contributions at the multiple levels towards the extension of frontiers of knowledge as well as in founding the Indian Philosophical Congress with the cooperation of Dr. Rabindra Nath Tagore, Prof. A.R. Wadia and Dr. B.L. Atreya in 1925. Since then this organisation is doing work for the cause of Philosophy in India. This has given platform to students and teachers of Philosophy and an opportunity of interaction for optimising the research and developmental activities in the area of Philosophy.

SIR RADHAKRISHNAN'S SIGNIFICANT SPEECHES AT BENARES HINDU UNIVERSITY

I

Convocation Address*

Mr. Pro-Chancellor, Mr. Vice-Chancellor, Ladies and Gentlemen :

May I express to you, Mr. Vice-Chancellor, my cordial thanks for inviting me to address this Convocation. It is a matter of regret to me that I was not able to undertake this pleasant duty in previous years. I am touched by the many signs of courtesy and consideration which I have received at your hands. I feel it an honour to be associated with this University as its Honorary University Professor of Philosophy and a member of its academic and administrative bodies. You will forgive me if I have not found it possible to show my interest in this great University in any effective manner.

I

The Soul of a University

The most valuable thing about a University is its atmosphere, something in its life that enters into character and influences everything in after years. (While this University emphasises the religious basis of education, it gives equal importance to the practical side.) Its Engineering and Technological departments are the pride of our country. It imparts to you the arts and discipline necessary for taking part in the new industrial age. It attempts to make you into good and efficient men with directing ability and productive power. But you will forgive a mere student of philosophy if he affirms that India will find a way out of her trials and achieve once again the distinction of a great civilisation if she works for the attaintment, not only of those things which are necessary for existence but also for those finer and delicate values which constitute "the grace of life." This essential side of University education is fostered by its teachers who create the spirit of the place. It is your good fortune to work in a University presided over by a Kulapati who reminds you of the great teachers of old. (Your Vice-Chancellor is a national asset, a sage of simple life and great heart, a dreamer and a builder.) Though the founder of this

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*. Delivered at the Twenty-first Convocation of the University held on December 17, 1938.

University and a maker of modern India, he is untouched by personal ambition, and animated in all his work by faith in God and love of country. His example is a buttress against cynicism and spiritual despair, for, in the last essence, whether one is prosperous and successful is infinitely less important to the true self than belief in mankind and its destiny. Who holds firm to this will never lose the sweetness and savour of life and your Vice-Chancellor has never faltered in his faith.

II

The Basis of Religion

I offer my warmest congratulations to all of you who are receiving degrees to-day, specially those who have won prizes and medals. Let them not, however, think more highly of themselves than they ought to. University distinctions are not everything in life. There is something which is much more important and that is life itself. Your work in this University is utterly vain, unless in the years to come you shall find the lessons you have learnt here of some value for the grim and relentless business of actual living. If your education does not help you to live well, if it does not teach you to get on with others, it has failed of its function. This social virtue does not depend on learning, on the number of books you read or the number of facts which you know but on the proper understanding of human nature. In the *Chāndogya Upaniṣad*, Nārada appeals to Sanatkumāra that he is sorrowful though he knows all the branches of knowledge. "I am merely a knower of text (mantravid), not a knower of self (ātmavid)." I am afraid that our schools and Universities, our libraries and laboratories, all this immense apparatus and effort do not seem to have given us greater disinterestedness, greater humanity.

When I was a student nearly thirty years ago, we had great faith in the ideals of science and education, democracy and peace—With the growth of science we thought we would conquer pain; with the spread of education and enlightenment, we imagined that we would banish ignorance and superstition; with the extension of democratic institutions we hoped that we would remove all injustice and move towards an earthly paradise; with the increase of humanitarian sentiments we thought wars would be abolished. We believed that we could use intelligence in our dealings with physical environment, our social institutions and our inmost selves—we assumed that it was all a question of technology or engineering like control of floods or improvement of communications. Science has increased its range and scope, education has spread widely but we are not so sure that life is richer or the future brighter. The failure of the intellectual devices to improve our social relations has brought disappointment to the human soul. We find that the creation of ideal human relations is a different problem from the mastery of nature. The problem of living has become much more complicated and the mood in which we have to face it is not that of the self-complacent intellectual. If mankind finds itself in a mess, if things which should contribute to humanity's wealth have become an occasion for failing, it is because our conceptions of life are superficial. Human nature is not a matter of surfaces but of strata, of external experience, of reflective consciousness, of moral and aesthetic apprehension, of religious insight. Every stratum has its own life. We have diseases of the body as well as of mind. If cold and catarrh are illnesses of physical nature, if error, prejudice and falsehood are defects of our mind, lust, anger and jealousy are deformations of our heart. However much we may progress in the conquest of natural forces or in the control of social injustices, a very important part of the human problem will consist in the disciplining of our wayward desires and the achievement of an attitude of poise toward the inevitable limitations of finite existence.

You will be able to cope with the new problems, if you have caught a little of the spirit of this place. The true significance of a city or a country as of a person lies not in its face but in its spirit, not in its geography but in its history. Here in this city you feel the unseen presence of sages and saints who rose from time to eternity, and fashioned the destiny of a race. When your Vice-Chancellor started the idea of a Hindu University, there were many who thought that he was entering into controversial regions and it would be difficult to give the students the essentials of the Hindu faith in a nonsectarian manner. The difficulty of Hinduism, as of other religions, has been the emphasis on the insignificant. We quarrel about the casual interpretations, forms and ceremonies instead of insisting on the unifying devotion to the permanent truths. The essence of Hinduism is a living faith in spirit and man's capacity to assimilate it. Rites, forms, ceremonies, institutions and programmes are subordinate to this end. The central fact of religion is the felt existence within us of an abounding inner life which transcends consciousness, a secret spirit which haunts us like a ghost or a dream. We feel certain powers moving within us, we know not what, we know not why. These vague intuitions, these faint dreams are the far cries of the universal dwelling in us and the function of religion is to make our souls sensitive to the universal. In man alone does the universal come to consciousness. He alone is aware that there is a universe, that it has a history and may have a destiny. He feels most fiercely the adventure of awareness, the possibility of doom or deliverence. Religion appeals to the inward man, a stranger who has no traffic with this world. It is the core and centre of his being in which he strives to set himself in direct relation to the All. To develop the spiritual diversion we may have to withdraw our souls from the flux of existence, endure an agony of experience or travel barren and stony wastes of despair. When once this recognition arises, pride, prejudice, and privilege fall away and a new humility is born in the soul.

The natural desire of man is to be good and seek the true. No teaching can create this desire out of the void. No truth can be taught unless the potentiality for knowing it is already there in the spirit of the pupil. The instinct for spiritual life is in human nature. Religion is not a mere eccentricity, not an historical accident, not a psychological device, not an escape mechanism, not an economic lubricant induced by an indifferent world. It is an integral element of human nature, an intimation of destiny, a perception of the value of the individual, an awareness of the importance of human choice for the future of the world. It is a cleansing of man's soul, a sense for the mystery of the universe, a feeling of tenderness and compassion for one's fellowmen and the humbler creatures of life. To have religious men as the components of a society makes all the difference in the life of that society.

The uninterrupted continuity of Hindu civilisation bears witness to its vitality. The vitality of a living organism is to be measured by its power to carry off the waste matter which would prevent its proper functioning. When it fails to do this, it ceases to be creative, it is really dead, only a corpse. The most urgent question for Hindu Society to-day is whether it has life enough in it to overcome the obstructions within its own organism. If we try to embalm the present social structure, if we strive to defend the separatist tendencies of caste and the disabilities of the untouchables, we will be disloyal to the spirit of Hinduism. We cannot defend an unjust order of things and praise God. Faith in the one supreme means that we, his offspring, are of one body, of one flesh—the Brahman and the Harijan, the black, the yellow and the white whose prayers go up to one God under different names. It is our own flesh that is torn when the shell explodes, that is pierced by the thrusting bayonet. The dignity of the individual who is the lamp of spirit must be the paramount consideration, if society is to survive. I have no doubt that when the world gets together and when a creative commonwealth is projected, India would be called upon to supply an indispensable part of its design for living.

III

The International Situation.

The world has moved through different periods and we are now in what may be called the first era of world civilisation. The invention and spread of new means of rapid communication affecting both the movement of persons and transfer of ideas have made the world into a single whole. This intermingling of races and cultures makes it possible for the world to grow into a moral community, a single commonwealth in which the human race will find ordered peace, settled government, material prosperity, the reign of law and freedom for all, which is the goal towards which all previous history has been leading. The instinct for such a community is in human nature. The ordinary human being is decent, is peacefully inclined, hates bloodshed, has no joy in battle. This fundamental humanity has kept our race going. It is to be seen in the mother at the cradle of her child, in the ploughman at his furrow, in the scientist in his laboratory and in the young and the old when they love and worship. This love of man, this faith in the moral structure of society has upheld the spirit of man against many tyrannies and shall uphold it still.

Men, as we find them, however, are artificial products. We are made one way and society remakes us in another way. Our relationships with fellow-beings have become unnatural and artificial. We are made to feel, not that we are human but that we are Hindu or Moslem, French or German, Jew or Gentile. Our barbarous laws and institutions seduce us from our natural feelings of sympathy and fellowship. Fear suspicion and resentment arise and wars which become each year more destructive are waged for the glory of the fictional abstractions of race and nation, class and creed. The world cannot permanently organise its life in an unjust and unnatural way without reaping chaos and conflict. The root cause of our present trouble is an interdependent world worked on a particularist basis. If moral principles are set at naught, if we are not faithful to the instinct of the common man, nemesis will overtake us.

We are filled with despair by the violence of the contemporary world. Recent events in China, Abyssinia, Czeckoslovakia and Spain constitute a betrayal of moral values. Faith and hope have all but succumbed. Honour and magnanimity have decayed. The hot embers of sullen discontent and savage hatred smoulder everywhere. A peace which arises from mere weariness of war and founded on international injustice and political opportunism has no element of permanance in it. The immense armaments in process of anxious accumulation in Great Britain, France and the United

States of America do not give us any feeling of security. The world is shaken and exhausted and man has become an anguished being, living in the uncertainty of to-morrow, left alien in a world where there is neither joy nor love nor light nor certitude nor peace nor help for pain. What is there to cling to in a world of madness and doom, of waste and hideousness? The whole machinery of modern civilisation is failing to perform even the basic function of keeping men alive. A world in agony asks "Is civilisation to end up in a mangled mass of twisted metal and torn flesh?" This cry of pain is indeed evidence that in spite of its sickness the body is alive and fighting for life. Though we must deeply deplore the outlawry, the savagery, the wantonness of the present, there is hope in that the fallow ground of the whole world is being broken up. Broken soil is full of promise. "The world is on fire and the sparks are flying."

It is easy to blame the Germans, the Italians and the Japanese for the present condition of the world, but they are like ourselves. We, perhaps, in their condition will do the same. Their weaknesses and virtues are in profound solidarity with our weaknesses and virtues. Their development is the out growth of an environment heavily weighted with tragedy and failure, mistakes and misunderstandings, resentments and hatreds. Take, for example, the case of the Germans. They lost a war and an incompetent government slipped in after the fall of the monarchy, while the best part of the nation was still at the front. They suffered ignominy and hardships at the hands of the victors in the post-war period. They writhed under military invasion and financial subjection in peace time. To restore national pride and selfconfidence, to resist the threat of a proletarian philosophy which increased middle class anxiety, the Nazi movement sprang up. We would not have behaved differently if we were in the position of the Germans. The problem ahead of us is a universal problem, a problem of humanity not of this or that country.

The world has seen a number of civilisations on which the dust of ages has settled. The jungle has conquered their great centres and jackals howl there in the moonlight. The spade of the archaeologist uncovers for us dead cities that we may behold in them our pride and our shame. We assumed that whatever may be the changes and developments, the solid structure of Western Civilisation was itself enduring and permanent but we now see how appallingly insecure it is. The menace of war has been a writing on the wall. The present world situation is a spiritual challenge. We must either accept it or perish. It is not safe to be immoral. Evil systems inevitably destroy themselves by their own greed and egotism.

Against the rock of moral law, earth's conquerers and exploiters hurl themselves eventually to their own destructions. While yet there is time, there is not much left, we must take steps to prevent the helpless rush of man to his doom.

Revolutions rest on basic psychological changes in the minds of men. A certain degree of soul, Ben Johnson main tained, is indispensable to keep the body from destruction. If we would save the world from decay, we must do something to it with our spirit. We have to rebuild the city in the soul which has been so disastrously invaded by the false gods of pride and power and undermined by selfishness and stupidity.

A new generation is growing up with a new awareness of the oneness of humanity. It understands that peace is a positive achievement, calling for high enterprise. It is aware that world peace demands world justice and the obstacles to it are in the hearts of men which have been corrupted, in their prides and jealousies, in their attachment to comforts and possessions at other people's expense. National ambitions and racial passions blind us to real ends and long views. Unless we remove the sources of injustice and fear, we cannot make the world safe for peace. The history of man has been a continual struggle between the ideal of a moral community and the immoral forces of greed, stupidity and violence, individual and corporate. We must refine the spirit of patriotism so as to make it a pathway from man to mankind. A world conference to examine territorial grievances, control of raw materials and possibilities of collateral disarmament and establish the freedom of all nations, small or great, weak or strong may be summoned and if the powerful nations approach the task in a chastened spirit and in the faith that nations like individuals are great not by what they acquire but by what they resign, we may get nearer our goal.

IV

Britain and India.

Great Britain can work for a liberal and democratic civilisation by transforming her empire into a commonwealth of free nations and that will be her greatest contribution to a better world order. It is difficult to understand her foregin policy or her Indian policy. It is unimaginable how Great Britain and France could view with indifference, if not sympathy, the consolidation of the dictatorships. If the present policy is persisted in, very soon, Holland and Belgium, Switzerland and Scandinavia will get into the orbit of the Berlin-Rome axis. Even today the British Government seems to be genuinely indifferent to the kind of government which will emerge from the Spanish war. No one can say with confidence what Great Britain will do in the matter of the Colonies or German advance into Ukraine. One explanation is that class feeling has prevailed over patriotism among the governing classes of Britain. Another is that the British people have lost their ambition and their ingrained sense of being the greatest power in the world and so have yielded to other powers and themselves suffered a loss of strength and prestige.

In a disordered world we seem to occupy a sheltered position and enjoy in some measure the amenities of civilised life. In the British Empire our position is a junior and subordinate one. So far as our defences go, we are in a helpless condition. Even now a great menace to the peace and safety of our country is growing up in the far East and its tremors are felt in Siam and Burma. Germany is striving to extend her influence through Asia Minor, Iraq, Iran and Afghanistan to the frontiers of India. In the dangerous condition of the world, where three great powers are acting in concert, adopting the doctrine of force as the inspiration of their policies, Britain must reaffirm her faith in freedom and democracy, not by words but by deeds and weld together the different dominions into unity on the basis of devotion to these ideals. Self-interest, international decency and justice demand the establishment of self-government in India. The most urgent problem is to work out a federation, not on the lines of the Government of India Act, but on lines which will foster and further internal unity among the different communities and between provinces and states. So long as India has to submit to a constitution imposed on her, she is not free. One of the greatest historians of the world, the German Theodor Mommsen, emphasises a truth which modern Germany has forgotten and Great Britain will have to remember if her methods are to be distinguished from those of Germany. "According to the same law of nature in virtue of which the smallest organism infinitely surpasses that most artistic machine, every constitution however defective, which gives play to the free self-determination of a majority of citizens infinitely surpasses the most brilliant and humane absolutism, for the former is capable of development and therefore living; the latter is what it is and therefore dead.*" If Britain fails to develop in time a strong and self-governing India, she cannot escape the destruction which has overcome empires as proud and seemingly as firmly rooted as her own. No nation is fully grown up until it has been purged of egotism and pride.

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*. History of Rome Bk. V, Ch. XI E. 7 by W. P. Dickson (1866).

V

The meaning of Democracy.

The religious tradition of India justifies democracy and if she has not been faithful to this principle, she has paid for it by her suffering and subjection. Spirit is never more persuasive than when it suffers silently beneath the heel of oppression. Democracy is an achievement forged in the fires which make a nation's soul. When I speak of democracy, I am referring not so much to parliamentary institutions as to the dignity of man, the recognition of the fundamental right of all men to develop the possibilities in them. The common man is not common. He is precious, has in him the power to assert his nature against the iron web of necessity. To tear his texture, to trample him in blood and filth is an unspeakable crime.

There are doubts expessed today about democracy as political arrangement. The rise of dictatorships and the collapse of democracies in Europe have made the problem an intriguing one. What is it, after all, that the mass of people desire? "As a rule," said Viscount Bryce, "that which the mass of any people desires is not to govern itself but to be well-governed." Totalitarian States may claim to offer good government, though the fundamental assumptions of democracy such as equality before law, in suffrage, in opportunity are violated by them. Even in democracies, as recent events show, we have no popular control over fundamental questions of policy and directions. Take all in all, in this imperfect world, democratic government is the most satisfactory. It is based on the fundamental principles that, in the long run, government should rest on the consent of the governed and that there should be freedom of expression for minority groups. Without such freedom, the principle of consent loses its value. In democratic institutions, there is protection against the abuse of power. Irresponsible power is bound to be used in the interests of the group which possesses it. Again, freedom of expression is the only way by which we can let truth work on the minds of men. If we repress freedom of speech, we make truth subservient to the interests of the powerful group. The increasing regimentation of mind and the propaganda by which we dope the people with false news and keep them ignorant of the facts even in so called democratic countries, show how parasitical groups govern in them. A free press is an essential element of a free country, but it must be a responsible press. A corrupt press will poison the springs of social life. Besides, even when democratic government is inefficient and expensive, it is a process of education by which people learn to exercise responsibility. Again, it provides for orderly change. We can transfer power to other groups without social convulsions. Such peaceful and orderly changes by the process of law are the foundation of all civilised society. If we discard democracy, we can bring about changes only by revolutions.

VI

Economic Justice.

Democracy does not mean a dead level in character and contribution, ability and insight. It is an equality of opportunity in matters of food, health, and education. It implies economic justice. If we are content with anything less, democracy is mockery. Economic justice involves a reshaping of the economic order. Capitalism is criticised from different points of view but here I may just indicate how it affects a democratic policy of life. By permitting a staggering degree of inequality with its inevitable consequences of poverty and lack of opportunity for masses of men, women and children, it produces social disturbance. This inequality is morally dangerous. It encourages the privileged sections of society to live in waste and luxury, with an utterly false sense of values, in a callous disregard of what their superior privilege means to the victims of the process which accords to them the privileges. We all know people whom wealth and ease have made decadent, who despise or patronise those presumed to be lower in the social scale, while acting with becoming humility to those who are considered to be higher. We cannot run a society where millions lack what a few people take for granted as necessities of life. Fellowship is difficult where classes are separated by snobbishness and bitterness, open or subdued, is bound to be felt. Again, capitalism appeals to the acquisitive instincts. While we cannot be expected to outgrow the profit motive completely, the other sides of human nature such as loyalty to the community, desire to do a good job tend to atrophy. Wealth is regarded as the symbol of success and exploitation is assumed to be essential for comfort. Besides, political democracy cannot function properly so long as we have concentration of economic power in a few, though the forms of democracy may be kept up. Fear of losing one's job or of exposing one's dependents to starvation is a terrible threat to personal integrity. Naturally those who live under such a fear tend to group themselves into unions and they again cause conflicts. An economic order based on the social ownership of large sources of wealth and power would be far less dangerous to ethical life and more helpful to social fellowship.

comfortable classes should not proclaim that material things are unimportant. Their generosity is no substitute for justice which demands that the economic level of the whole population should be raised to a point where there will be a decent standard of life and genuine equal opportunity for all. Economic rewards should not be divorced from services. Acquisition of wealth must be contingent on the discharge of social obligation and profits derived from certain sources and exceeding a certain amount, must be declared unlawful. Huge incomes can be restricted by means of taxes. Taxation is democratic while confiscation is tyrannical. A collectivist society becomes tyrannical and spells great dangers to human life and freedom. But that is no justification for preserving the *status quo,* which does regiment the conditions of life for the masses while securing freedom for a few. Social revolutions are executed by those who are driven by hunger and dreams, by the felt need and the sure hope. They may face a hostile and dangerous world but their victory is cretain and it is the path of wisdom to bring about changes by peaceful and constitutional methods. The programme of the future cannot be imposed on us by theorists. It will have to be hammered out in the give and take of the political struggle itself. Those who enter it must do so with a clear mind and a clean conscience.

Economic schemes are relative to the degree of social and economic development of the different communities. The general principles of the ancient Indian ideal of distributive justice by which not only the labourers and the cultivators but the barbers and the washermen, sweepers and watchmen were all allowed a share in the produce of the field may be modified to suit present conditions. The different functional groups are not classes which denote barriers and cleavage. Class in the sense of a group which makes its own peculiar contributions to the general welfare is right and legitimate. We will have different groups of farmers, of weavers, of lawyers and of doctors. They are different agencies in the national endeavour. No group, however humble its work, should inspire aloofness any more than differences of functions among the members of a cricket team. There are varying kinds of service but not varying classes of individuals. Honour and comradeship, humanity and sympathy are found among all classes. The distribution of classes into upper and lower should designate degrees of development in these qualities and not in their opposites of greed, selfishness and inhumanity. It is difficult to make society believe that a sweeper is as necessary as an engineer so long as society rewards them so unequally for their services. While equalisation of rewards is impossible, the present disparities should be diminished. But even revolutionary changes in the economic order can be brought about by constitutional methods. To decide conflicts by force is to abandon the democratic method of reason, conciliation and conference. In our anxiety to bring about a social revolution, we should not resort to force and thus destroy the democratic system. In every society we find an element of force and an element of persuasion. The better the society the more it depends on persuasion and the less on force. It must seek to harmonise the delicately balanced system between the rights of the individual and the obligations to society. A society without social impulses cannot cohere; a society without individual life cannot survive.

But democracy is not to be interpreted as a levelling down. The majority of men and women are not interested in the higher pursuits of the mind. They hate mental exercise and love physical enjoyment. If you provide them with food and drink, sexual enjoyment and noisy distractions they are perfectly happy. For them the higher life is unspeakably gloomy. If any one believes that the social millennium will dawn near if only we have a sufficiency of material goods for all, I would advise him to go to any large city and note what the majority of men and women who have prosperity and leisure do. To those who have the least spark of humanity, their contentment with me at the animal level and callousness to any thing higher seems a dreadful calamity, though those who are in it sing and laugh and are utterly insensible to their own misery. If we have headache we feel the pain but we are painfully unconscious of this ignorance *(Avidyā)* which has us by the throat. It is the function of universities to make us conscious of our limitations.

VIII

Conclusion.

It is essential to develop the democratic habit of man in dealing with class conflicts and communal divisions. This habit is founded on the rarest of all virtues, tolerance, which is a symptom of understanding, self-possession and power. To be tolerant is to be humane and civilised; to be intolerant is to confess a mean and trivail spirit. The desire to regulate other people by our own tastes and opinions is the outcome of a complex of fear, jealousy and impudence. To persuade others to one's own views is right; to penalise them if we cannot is wrong. India is a mould into which many different potters poured their clay. Her hospitality towards other cultures and civilisation is well known and its development requires to be encouraged by our schools and colleges. If we are to pursue the study of religion and culture in a way appropriate to the age in which we live, we need the helpful stimulus of contacts. The establishment of a chair of Islamic civilisation in this university may be seriously considered.

My young friends, our country is in a state of flux and you will have to choose with care your path. You will have to make very hard decisions. There are so many groups political and economic which ask for your allegiance. And you are young. To be young is to live in the age of conviction. What one knows one knows absolutely. There can be no argument about it. It just is so. May I beg you to seek strength in the faith on which this institution is built and stand up for it and that is much, for victory is not in our hands.

II

Silver Jubilee Convocation*

In concluding the proceedings Sir S. Radhakrishnan, the Vice-Chancellor of the University said:

Mr. Pro. Chancellor, Mahatma Gandhi, Ladies and Gentlemen:

It is now my great pleasure to propose a cordial vote of thanks to all those who have helped to make this function such a conspicuous success. We are proud that we have for our Chancellor and Pro. Chancellor true friends of the Benares Hindu University and great believers in its ideals. His Highness the Maharaja of Bikaner is unable to be present on account of a domestic bereavement, but he has sent us a heartening speech which will be printed and circulated. As another token of his goodwill he has sent us a cheque for Rs. 25,000/- on the occasion of this Silver Jubilee. Our Pro. Chancellor, Maharajadhiraj Sir Kameshwar Singh Bahadur is an ardent friend of the University, one on whom we could rely in our difficulties and he has increased the great debt which this University is under to him by giving us to-day a magnificent sum of three lakhs of rupees of which one lakh is to be utilised for the construction of Ayurvedic College extension. The income from the other two lakhs of rupees is to be utilised for the development of a diploma course in Ayurveda. The extension is to be called after his late beloved wife Maharanyadhirani Shri Kameshwari Priya Devi. I have already said that His Highness the Maharaja of Morvi has given us a donation of a lakh of rupees for the construction of a hostel. We have received several donations from merchant benefactors, but that Prince among merchants, Rajah Dr. Baldev Das Birla, has to-day granted us a sum of a lakh of rupees for the construction of a building to house the colleges of Oriental Learning and Theology. Besides this he has given us a sum of Rs. 10,000/- from the revenue of which we are to establish a lectureship in Pali attached to the College of Oriental Learning. With such friends among Princes and merchant princes the future of the University is assured.

We are living to-day in a dark and uncertain world. The spread of war from one end of the world to the other, the increase of the weapons of destruction on an unprecedented scale and the rise of bitterness and hatred beyond measure are things which make us sometimes despair of the future of humanity. Like the machines with which we deal, we seem to have become cold and callous, insensitive to human feeling, to the sorrow of human hearts, and to the tension of human minds. Often a spirit of defeatism creeps over us making us feel that we are powerless to overcome the forces that are surrounding us, that we are caught helpless in the wheels of the machine which is over-powering us. The world is too much engrossed in its own selfish designs to realise its own shame, and too weak to aspire to those eternal verities of love and truth which have helped to sustain civilisation since time began. Men and women in different parts of the world are meditating in their minds on a means of escape from this chaos and darkness and asking themselves whether it is impossible to rear an earth in the image of the spirit, a world based on sanity, mutual understanding, love, where women would be able to bear children without the dread that their young bones would be strewn across the battlefields of the world. In this mood of questioning, of diminished self-confidence, they look to India whether they might not rekindle the expiring candle of their own civilisation at the living flame of India, and when they turn to India, it is not to the politicians, not to the merchants, not to the industrialists that they look, for there are plenty of such people in their own countries, but to the prophet of this great land, Mahatma Gandhi. He has warned us about the tragedy which has afflicted us. He has pointed out to us that the fatality we are faced with is not external to us but is within ourselves and that we are not unequipped for the battle of overcoming it. At a time when the world is groping in the dark, he gives us faith; when we are surrounded by disillusionment, he imparts hope; when we are lost in resentment and misunderstanding, he calls us back to the path of love and truth. A living symbol of non-violence, incapable of the least ungenerous thought, with a heart so large as to encompass the whole of humanity, he is truly a man of peace and therefore the most powerful adversary to the present passion-torn, war-shattered world. He is here with us to bless our enterprise. It is a proud day which we will remember to the end of our lives that we are able to listen to the voice of the ancient spirit of India from the lips of one who has made it a part of his very being.

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*. Speech delivered in Concluding the proceedings of the Convocation on 21.1.42.

Somewhere Thomas Hardy says that a Dorset workman was presented with a bit of stone from Areopagus. He looked at it with awe and amazement and said "to think that this bit of stone listened to the voice of St. Paul." Here we have not a bit of stone, but a whole landscape. If only nature could have life and memory, the stones of Benares would be able to repeat the words of Veda Vyasa, of the Rishis of the Upanishads, the sermons of Buddha, the message of the Gita and the sayings of hundreds of saints and teachers who have lived in this neighbourhood. Is it possible for us to think of a more suitable site for the development of the Hindu University? And is it possible for us to think of a guide, protector and director of all our activities, nobler than our venerable Rector, selfless, loyal, gentle but not weak, determined but not aggressive, a spirit as clean as the mountain air? He has lighted a lamp here, whose light will penetrate far into space and time and will not be put out, by God's grace, as long as civilisation lasts. In a world where men strive and gods decide, no better combination of place and personality could have been thought off. It is a matter of great rejoicing that on his 81st year, he is with us to witness the celebration of the Silver Jubilee of his pet child. May I on behalf of the Indian nation, its princes and people offer our prayerful gratitude for his life work and wish him in the words of the Vedas *"Jivema Sharadahshatam."* May he live for a hundred autumns.

With these two great men, Malaviyaji and Gandhiji on our dais, men touched by grace, sanctified by spirit, this city of Benares already holy becomes holier.

भवद्विधाः भागवतास्तीर्थभूताः स्वयंविभो
तीर्थीकुर्वन्ति तीर्थानि..............................

It is true that we have a debt of nearly 20 lakhs of rupees and our finances are not satisfactory. But the real wealth of a University is not to be measured by the amount of debt it has. You measure it by the extent of the sacrificial service that has endowed it and in that wealth this University is very rich. I have no doubt that with friends among all classes of the Indian community who realise that it is a people's institution, this University which is our pride will not be allowed to languish. It is an honour for any of us to assist the University, materially and morally and help us to fulfil the mission of India in the world at large, the mission of leading the halting steps of humanity nearer its goal of a kingdom of heaven on earth. May this University live long and realise its ideals for human progress.

The Vice-Chancellor then said:
"I dissolve the Convocation."

EXCERPTS FROM THE CONVOCATION ADDRESSES OF DR RADHAKRISHNAN

COMPILED BY
KEWAL KRISHAN MITTAL*

Dr. Sarvepalli Radhakrishnan, a truely 'Universal man' who imbibed in his person the best of the wisdom of the East as well as the West and had a wonderful gifts of the gab, author of a number of remarkable books on Philosophy and Religion, a great educationist both as a teacher. (He served as a professor at a number of universities in India and abroad including the Oxford University of England) and as an administrator of education (He had been the Vice-Chancellor of Andhra University and the most worthy successor of the great Pandit Madan Mohan Malaviya as the Vice-chancellor of Banaras Hindu University fulfilling all the requirements of the job as concieved by the latter such as in being 'a great Hindu', 'a great partriot', 'an internally acknowledged intellectual', 'fully acquainted with the functioning of the University' and in 'having a capacity of raising funds'[1]) beside being an able guide in evolving a 'Philosophy of Education for the country' (exemplified by his being the Chairman of Education Commission), a very successful Diplomat (Who was, for a time, India's Ambassador to USSR) and the one who through his occupancy of the highest office of India, that of the President of the Land realised the Platonic ideal of 'The Philosopher-King' remained before the same a Chancellor of the University of Delhi along with being the Vice President of India for as many as ten years, from 1953 to 1962.

At the regular annual convocations the Chancellor did not make any speech as generally some other dignitary delivered the convocation address. But Dr. Radhakrishnan, during his tenure as the Chancellor delivered two convocation addresses, one at the convocation held on Dec. 5, 1953 and another at the convocation held on Dec. 17,1960. The excerpts from these two convocation addresses given below will give the readers an idea of the rich food for thought they provide: "It gives me very great pleasure to find that the first degree which I confer as Chancellor is on my dear friend Shri C. Rajgopalchari. He is one of our most illustrious administrators and statesmen, well known for his commonsense and courage, balance and judgment, qualities greatly needed in this confused age of conflicting standards. The young men and women who are taking their degrees today have in him an example to guide them.

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*. Professor, Department of Buddhist Studies University of Delhi.

".........Many of us do not realize how radically our position in the world has altered. At the time of the transfer of power, there were critics who felt that we would not survive the effects of partition, that our country would be broken to bits, that our administration would be disorganized, that there would be no rule of law, no security of life and property. All these critics have been confounded by the actual results. In the international world where our standing is only of six or seven years' duration our reputation for integrity, independence and love of peace is high..........India would rather die or commit suicide than submit to pressure or intimidation from any quarter. That may be so or may not be so. At least we have won the esteem of other nations. But what we have done is very little compared to the vast undone. Political freedom has given us the great opportunity and the sacred responsibility of building up a new India free from want and disease, rid of the curse of the caste and the outcaste, where women will enjoy the same rights as men and where we shall live at peace with the rest of the world. The inspiration of such an India should sustain you in your work ahead.

"....We are living through one of the great revolutionary periods in human history. We are facing a many-sided challenge, political and economic, social and cultural.......Nations become back numbers if they do not reckon with the developments of the age.

"To help the students to earn a living is one of the functions of education, *arthakari ca vidyā*.

"I do not believe that scientific and technological studies are devoid of moral values. Science is both knowledge and power. It has interest as well as utility. It is illuminating as well as fruitful. It demands disciplined devotion to the pursuit of truth. It develops in its votaries an attitude of tolerance, openmindedness, freedom from prejudice and hospitality to new ideas. Science reveals to us the inexhaustible richness of the world, its unexpectedness, its wonder.

"...The disproportionate emphasis on science and technology has been causing concern to thinking men all over the world. The great crimes against civilization are commited not by the primitive and uneducated but by the highly educated and the so-called civilized........the most civilized state is no further from barbarism than the most polished steel is from rust. Scientists have now found means by which human life can be wiped off the surface of this planet. Of the many problems that now face the leaders of the world, none is of graver consequence than the problem of saving the human race from extinction...the achievements of science have induced in our minds a mood of despair making us feel homeless exiles caught in a blind machine.........To choose aright requires the cultivation of the heart and the intelligence. Escape from decline and catastrophe depends not on scientific ideas and material forces but on the perceptions and ideas of men and women, on the moral judgments of the community. If we choose rightly, the achievements of science may lead to such a degree of material wealth and abundance of leisure as has never before been possible in human history. All this will be possible only if we achieve a revolution in the inner compulsions that control us.

"Any satisfactroy system of education should aim at a balanced growth of the individual and insist on both knowledge and wisdom, *Jnānam vijnāna-sahitam*. It should not only train the intellect but bring grace into the heart of man. Wisdom is more easily gained through the study of literature, philosophy, religion.......Mental slums are more dangerous to mankind than material slums.

"Independent thinking is not encouraged in our world today.....If we are to be freed from the debilitating effects and the nervous strain of modern life, if we are to be saved from the assaults which beat so insistently on us from screen and the radio, from the yellow press and demagogy, defences are to be built in the minds of men, enduring interests are to be implanted in them. We must learn to read great classics which deal with really important questions affecting the life and destiny of the human race. We must think for ourselves about these great matters but thinking for oneself does not mean thinking in a vacuum, unaided, all alone. We need help from others, living or dead. We need help from the great of all ages, the poets,' the unacknowledged legislators of the world', philosophers, the creative thinkers, the artists. Whereas in science we can be helped only by the contemporaries, in humanities, help comes from the very great, to whatever age and race they may belong.

".......The central truth is that there is an intimate connection between the mind of man and the moving spirit of the universe. We can realize it through the practice of self-control and the exercise of compassion......The more Indian culture changes, the more it remains the same. The power of the Indian spirit has sustained us through difficult times. It will sustain us in the Future if we believe in ourselves.

"Inattention to our culture in our univesities is to no small extent responsible for the increasing unrest among students......Students are not trained to approach life's problems with the fortitude, self-control and sense of balance which our new conditions demand. Without this disciplined enthusiasm for great causes, students become a danger to themselves and to society as a whole. This approach is encouraged by a study of our classics.

"A university is essentially a corporation of teachers and students. The relations between the two have been of a sacred character. The kind of education that we provide for our youth is determined. overwhelmingly by the kind of men and women we secure as teachers..... universities must recruit for their staff some of the best minds of the country. The university teacher should be helped to live in comfort if he is to devote himself to learning, teaching and research. As the young recruits to the Universities are paid low salaries, they fail to appreciate intellectual values and get interested in writing textbooks or obtaining examinerships. I hope the University Service will become as attractive as the all-India Services, for that is the only way to recruit and retain some of the ablest persons for the universities. ....we cannot evade our responsibility to the teaching profession. A more enlightened public attitude is essential.

"....Some of the educational institutions have become commercialized and adopt the shift system as in the factories.....There is nothing wrong with our students. What is wrong is the system.

"......Our whole experiment in democracy will suffer if education is not given top priority. The future leadership of the country will be imperilled if university education is allowed to deteriorate for lack of financial support.

"Character is destiny. This maxim applies to individuals as well as to nations. We cannot build rightly with wrong materials. More than your intellectual ability or technical skill, what makes you valuable to society is your devotion to a great cause. We have great natural resources, intelligent men and women and if in addition we learn to work together with pride and spirit of dedication in the sacred cause of rebuilding our country, no one can prevent us from achieving our goal. Our future destiny as a nation depends on our spiritual strength rather than upon our material wealth: *nāyam-ātmā balahīnena labhyaḥ*. The goal of perfection cannot be achieved by the weak, not the weak in body, but the weak in spirit, ātma-niṣṭhā-janita vīryahīnena........if we develop the power of spirit, our future will be bright.

prasāraya dharmadhvajam
prapūraya dharmaśankham
pratāðaya dharmadundubhim
dharmam kuru, dharmam kuru,
dharmam kuru.[2]"

(Excerpts from Delhi University Convocational address 5, Dec. 1953; Occasional Speeches and Writings of Dr. Radhakrishnan pp. 56-66)

And now from the convocation address on Dec. 17, 1960:—

"In the history of any nation there is a rhythm, a sequence of pauses for consolidation and fresh bursts of energy. Today our country is passing through a revolution, a period of adventure and imagination in coping with great perile and high opportunities.....We have to build a society in which there is social justice and Fairness.....

".......Democracy is opposed to social and political totalitarianism. In a parliamentary democracy it may not be possible for us to obtain unanimity, but differences of opinion should be decided in a peaceful way. Tolerance is essential. Differences should not be allowed to tear the body politic. Respect for the freedom of every human being is the essential basis of political democracy....We have not acquired as yet the true spirit of democracy. Differences become conflicts, angry words develop into violent action. The students should learn to act with restraint and tolerate differences. Great opportunities and little minds do not go together....

......our life can be better than it is. Amelioration of the human condition is possible by rapid industrial development and economic changes. There is no easy way out of poverty to any people..... technological education..has to be speeded up....Our students must be politically informed, industrially skilled and socially educated.

While in our Constitution we discourage social barriers and fences, the invisible ones are hard to pass........

The removal of political, economic and social barriers is intended to help the human being to develop his freedom of the spirit. We may not be able to answer the great questions of human destiny but we cannot help raising them....The information which we acquire in a Univesity should become insight, knowledge must grow into wisdom, *tejasvināvadhītamastu.* Without this spiritual anchorage, man becomes wayward and unprincipled. Many of the troubles within the nation and the world are due to the lack of spiritual vision.......

...........Unfortunately, love of power and personal ambition seem to dominate many of us. We should be on our guard against this temptation.

We are living in the greatest age of human progress. The achievements of the last 50 years exceed those of the last five thousand. We cannot afford to carry dead wood. The ultimate question we ask is: does our education match the demands of the changing world of science and imagination? Does it give rise to a knowledge of the essentials of civilization? We cannot be deserters from the future of the world. We should blaze new paths, uphold new causes, discover new truths and nourish new ideals.

The staff and the authorities of the University should set an example of integrity, efficiency and upright behaviour in the selection of the staff, in the distribution of awards and scholarships, in all their dealings with students. I hope it is being done here.[3]" (Excerpets from Delhi University Convocation address 17, Dec. 1960; Occasional Speeches and Writings of Dr. RadhaKrishnan pp. 115-117)

Excerpets from a few of the speeches delivered at these Convocations and at the two occasions of the Inaugurations of the 'Delhi School of Economics' (On 18 January 1956) and of World University Service Health Centre (On 30th January 1956) which are as follows will enrich you with the gems of wisdon that flowed from the mouth of Dr. Radhakrishnan:

"........East and West have come together never again to part. It is no more a question of closer contact or association, but one of intimate union, union for a common creative destiny. 'We are members one of another,' said St. Paul, and if we courageusly implement this truth in our daily life, in national and international affairs, we will make history 'rich in quality and majestic in scale'.

"........We do not love freedom if we do not give freedom to others. We must show that we are zealous for social righteousness and we will not tolerate mass misery whether in the East or in the West. The free development of each nation is the condition for the free development of all. So long as people suffer in any part of the world from the evils of political, economic and racial exploitation, the world will be marred by cleavages and threatened by discords and peace will be precarious.

"In working for the new society, the Universities have a great part to play. The silent under-currents of human feelings, the general anxiety for peace and co-operative living are far nobler and more important than the much publicized conflicts of racial, national and ideological ambitions. It is for the Universities to prepare for the world community by taming the savageness of man, overcoming wildness, anarchical ambition, spiritual blindness, recalcitrance which are grave internal obstacles and the verve to settle problems by the arbitrament of force, forgetting that justice is more important than armaments and the maintenance of peace by threats of horror is repugnant to the moral sense of mankind. Political and economic arrangements are matters for contract and they can succeed only if there is unity of purpose, of heart and mind, springing from devotion to great ideals. It is the main function of Universities to foster world loyalities, a sense of moral values and faith in the human spirit, ideals which are shared by the Universities of the East and the West.

"..........we are not prisoners of destiny. The human individual is a free agent *svatantraḥ kartā;* he is a cause, not an effect,' in the words of St. Thomas Aquinas[4].....(Excerpts from Dr. Radhakrishnan's speech at Special Convocaiton 24 Feb. 1954; from Occasional Speeches and Writings pp. 101-103)

".....Honorary Degree of Doctor of Science on Sir Cecil Wakeley, formerly President of the Royal College of Surgeons of England........

.......without physical fitness the well being of mind and spirit are not possible.

dharmārtha-kāma-mokṣāṇām
ārogyam mūlam-uttamam.

"In India we have been aiming at the improvement of our standards of health because we believe that without physical fitness the wellbeing of mind and spirit are not possible.

Dharmārtha-kāma-mokṣsāṇām-ārogyam mūlam-uttamam.[5]"
(Excerpts from special Convocation address 22 March, 1955; Occasional Speeches and Writings pp. 155-156)

"It is a great happiness for us to count you, Miss Helen Keller among our graduates. If the quality of greatness consists in the triumph of the human spirit over apparently insuperable obstacles, we have a notable example of greatness in our new Graduate. Physical handicaps generally result in an impoverishment of life; ......Physical blindness opened her inward eyes to the light within: pratyagātmānam-aikṣad āvṛtta-cakṣuḥ.

"The message of her life has been a message of hope.[6] ...."

(Excerpts from Special Convocation Speech, 9th April, 1955,; Occasional Speeches and Writings P. 156)

"May I express to our new graduate how delighted we are to welcome him into our academic fellowship? As the Chief justice of the Supreme Court of the United States of America, he symbolized the spirit of law and justice which are the ultimate justification of States......

"Our two countries believe in the rule of law, what we call *dharma* which is independent of the state, which provides the foundations and fixes the limits of state authority........Government is not for itself; it is a means to a greater end, the liberty of man. Man is a more fundamental reality than institutions which are devised to enable man to develop his mind in security and freedom........Power is bridled by law. Politics becomes justice writ large. When justice is upheld it protects; when violated, it destorys. dharmo rakṣati rakṣitaḥ, hato hanti. If we live in fear, it is because we are afraid of justice.

"Justice, like truth, is universal.......science and technology are making the world increasingly one, and the time will soon come when we will speak not of my country or your country, but of our world......No country can be a law unto itself........we must develop international institutions to protect human freedom, foster social justice, promote economic progress and preserve political security.

........Any kind of exploitation of man by man is alien to the spirit of justice. When a blind desire for power or domination takes possession of men or nations, justice and love disappear but the lust for domination destroys all those who are forgetful of justice. Against the rock of moral law those who defy it are broken. Thucydides observed long ago that love of power is like a wicked courtezan that tempts men and nations and brings them down to their ruin.

"..........All those who search for justice in the large sense, who hope to build a free, friendly decent world, with peace, hope and opportunity for all mankind, belong to one fraternity. We welcome the Chief Justice of the Supreme Court of the United States of America as one who strive for this dharma-rājya, the Kingdom of justice, of righteouness, of love.[7]" (Excerpts from Special Convocation Speech, 31 August, 1956; Occasional Speeches and Writings pp. 207-208)

"May I express to Professor Toybnee and Dr. Penfield how delighted we are that they have today joined our fellowship.

"..........In an age which is obsessed by a superstitious reverence for science and technology, an age which has lost the sense of the spirit in man and in the world, religion is the hope for the new world. We suffer from what the Greeks call hubris; to overcome it we must develop its opposite, humility. Self-centredness is selfdestruction. The challenge of chaos can be met only by a spiritual renewal. 'You must be born again'. All the splendours of science and technology can produce only a mickey but not make men, nor do they make other machines except through the intelligence and will of man.

"Dr. Penfield suggests, science has not understood the mystery of life or solved the riddle of human relationship. History shows that so long as we are enlightened by the vision of spiritual values there is progress; when the vision grows dim, progress falters.

".........Professor Toynbee stresses the important role of the human individual in the shaping of history. Man is not like the things he handles. He has the spark of spirit, he is made in the image of God. The indeterminacy of human nature makes for contingency in human affairs. There is nothing inevitable in human history. Neither progress nor decline is the law of life. The future lies open before us. We can let mankind destroy itself or weld it into a single family. We can give to our future glory or gloom. If we are to co-operate with the will or the universe, we must give up the ego-centric illusions of modern sovereign nations, give up parochial conceptions of society, and develop loyalty to the world community. After all there is only race and that is humanity.

"....again, Professor Toynbee has urged that we should not cling to the attitude of religious exclusivism, that we have the unique, final, unrepeatable, exclusive, incomparable truth. Such a view is bound to engender contempt for other religions and their followers..........Higher religions are not competitive but complementary. Each of them can lift up the human heart to a higher world and incline human nature to the practice of love and the renunciation of hatred.

The need for religion, the freedom of the human spirit to shape its future and the fellowship of faiths are a part of our tradition and Professor Toynbee's writings emphasize these. We welcome him cordially to our academic community.

Whatever forms religion may assume, whatever languages it may speak, whatever beliefs it may hold, its one authentic voice is that of compassion for suffering humanity.

"God is *vaidya-nātha*, 'the lord of physicians'. We have in Dr. Wilder Penfield a great living example of one whose life is dedicated to the pain of others. His magnificent work in neurology and brain surgery, the many ways in which he has enlarged the means of human happiness, and the great respect in which he is held are well known.

".....*Pravacana* and *svādhyāya* are the two functions of every teacher. There is increasing specialization in this field as in others but the specialist should not become an expert technician. Dr. Penfield's varied interests form football to fiction make him not only the great brain surgeon of the world but also sensitive and charming personality, austere without being pharisaic. Though born an American, he is today hailded as 'the greatest living Canadian'. The services he has rendered in different parts of the world and the honours he has received from different universities and learned bodies make him out to be a great citizen of the world. His visit to us at a time when we are attempting to clean up our country of sickness, squalor and superstition is of immense benefit.......[8]"

(Excerpts from Chancellor's Address at Special Convocation; 16 Feb, 1957; Occasional Speeches and Writings pp. 243-245)

"Your Royal Highness, Members of the Convocation, Distinguished Guests, and Friends:

It is real happiness for us to welcome you to our fellowship..........

"........We love life and yet court death. That is the paradox of the human predicament. 'The good that I would, I do not; the evil that I would not, that I do,' says St. Paul. The Mahābhārata obverves: *Jānāmi dharmaṁ na ca me pravṛttiḥ janamy adharamaṁ na ca me nivṛttiḥ*, 'I know the right, but I do not adopt it. I know the wrong, but I cannot abstain from it.' It is the crisis in the human soul which is reflected in the world. Unless we overcome it in the minds and hearts of men, there will be fear for the future.

........it is no use throwing the blame on science and technology. They have been instruments of liberation of man and not his enslavement; they have made human life less painful and more significant......We can build a paradise on earth for our people if we use the resourses of science for human welfare. The old patterns of national idolatry, racial bigotry and religious dogmatism are inconsistent with the new developments, which are a call for fundamental rethinking, for the re-education of the people.....Our true nationality is that of mankind. It is bad to fear and hate, it is worse to be feared and hated.........

"Our new graduate is a citizen of the world, the world not of yesterday or of today but the world of tomorrow. We are proud, Prince Philip, to add your illustrious name to the list of our honorary graduates.[9]"

(Excerpts from Chancellor's address at Special Convocation; 22nd Jan. 1959; Occasional Speeches and Writings pp. 276-277).

"........Alfred Marshall, in the opening chapter of his work, Principles of Economics, said: 'The two great forming agencies of the world's history have been the religious and the economic. Here and there the ardour of the military or the artistic spirit has been for a while but religious and economic influences have nowhere been displaced from the front rank even for a time and they have nearly always been more important than all others put together.' The divorce between the two has done great harm to society. The sickness of our society, its unease, lies deep in our soul. Conflicts in the world are conflicts between men and will cease if men are at peace within themselves.........study and research in economic thought should be controlled by wisdom. Those who work in it are expected to be imbued with a social vision, a social awareness, a social purpose.

"........The face of our society is scarred by the extremes of wealth and poverty, of affluence and want. Power corrupts a few, but poverty corrupts millions.........these conditions are not inevitable but are preventable. ....If it does not in a few years effect improvements in the material standards of our ordinary people, the future of our democracy will be in peril.

"........We are not prisoners of any ideologies. We are not inhibited by any doctrinaire considerations........we require free, honest, dispassionate, constructive criticism to help Governments.

.....The reputation of a school depends not on its buildings and equipment, necessary as they are, but on the solid work which its members do. We should judge our work by the highest academic standards......work with pleasure and pride in their work and help the economic thinking, planning and progress of our country."[10] (Excerpts from Chancellor's Speech at the Inauguration of Delhi School of Economics, 18 January, 1956; Occasional Speeches and Writings pp. 175-177).

"The World University Service is one expression, small but significant, of the growing unity of mankind. A university by its very definition has a universal outlook. For it nothing human is alien. Its function is to develop a world community.....

Those who work in the University should aim at aquiring not only learning but culture, that refinement of the soul which we define as *ātmasaṁskṛti*. This refinement helps us to conquer the forces of greed and arrogance and develop a way of living, a standard of behaviour which requires us to take the interest of other members of society.

.......Violence is a cowardly escape from patient negotiations and peaceful settlement of differences.....if we resort to violent methods for vindicating what we regard as our rights we should not be surprised if the world puts us down for hypocrites, *mithyācārins*, talking one thing and practising another.

.....We must search our hearts, and discover the narrowness of mind which threatens our unity diminishes our horizons and hampers our progress. Each one of us in the privacy of his own heart and soul must find out what is wrong with him......With strength and faith we must work for building up a nation which will be invulnerable to the schemings of small men.... develop a largeness of outlook and generosity of heart and view the problem which face us with courage, strength and patience."[11]

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8. Ibid, pp. 243-245.
9. Ibid, pp. 276-277.
10. Ibid, pp. 175-177.
11. Ibid, pp. 178-180.

MY SEARCH FOR TRUTH*

I was born on September 5, 1888, at a small place, Tiruttani, forty miles to the north-west of Madras, in South India, the second child of Hindu parents, who were conventional in their religious outlook. I have not had any advantages of birth or of wealth. The early years of my life till twelve were spent in Tiruttani and Tirupati, both famous as pilgrim centres. I cannot account for the fact that from the time I knew myself I have had firm faith in the reality of an unseen world behind the flux of phenomena, a world which we apprehend not with the senses but with the mind, and even when I was faced by grave difficulties, this faith has remained unshaken. A meditative frame of mind is perhaps responsible for my love of loneliness. Side by side with my outward activities, there is in me an inner life of increasing solitude in which I love to linger. Books, the vistas they unveil, and the dreams they awaken, have been from the beginning my constant and unfailing companions. I am not quite at home in the conventional social functions by which life's troubles are tempered to most of us. When I am in company, unless it be with one or two who know me well, it is with an effort that I get along. But I have an almost uncanny knack of putting myself *en rapport* with any individual, high or low, old or young, if the need arises. While I am essentially shy and lonely, I pass for a social and sociable man. My withdrawn nature and social timidity have given me a reputation that I am difficult to know. Again, I am said to be cold and strong-willed, while I know that I am the opposite of it. I am capable of strong and profound emotions, which I generally tend to conceal. I am nervously organized, sensitive and high-strung. If with an unstable, sensitive nature and ordinary intellectual gifts I have not yet made a mess of this life, and if the Editor thinks it worth his while to ask me to contribute an autobiographical essay to this volume, it is due to good luck. When Napoleon's eagle eye flashed down the list of officers proposed for promotion to higher rank, he used to scribble in the margin of a name "Is he lucky?" I have luck, and it is this that has protected me thus far. It is as if a great pilot had been steering my ship

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* This autobiographical cum philosophical article of Radhakrishnan is reproduced from "Radhakrishnan Reader-An Anthology" published by Bharatiya Vidya Bhavan. It is significant by virtue of the fact that it gives Radhakrishnan's Philosophy in his own words.

editor's note

through the innumerable rocks and shoals on which other barks had made shipwreck. The major decisions of my life, I think, have been taken under a sort of plan, and yet when the choice is made, I have a feeling that an invisible hand has been guiding me for purposes other than my own. I do not, however, pretend that I enjoy the special care of providence. Such a feeling, if it means more than the simple truth that the Supreme has an individual interest in and a delicate care for human beings, that its love is individual, immediate, and intimate, is an irrational prejudice. While I attribute the little success I have achieved to this luck or guidance, I do not want to shift the blame for my failures to ill luck or circumstances. My achievements are not entirely my own but my mistakes are in large part due to my own folly or weakness.

I had my school and college career in Christian missionary institutions. At an impressionable period of my life, I became familiar not only with the teaching of the New Testament, but with the criticisms levelled by Christian missionaries on Hindu beliefs and practices. My pride as a Hindu roused by the enterprise and eloquence of Swami Vivekananda was deeply hurt by the treatment accorded to Hinduism in missionary institutions.

My religious sense did not allow me to speak a rash or a profane word of anything which the soul of man holds or has held sacred.

This attitude of respect for all creeds, this elementary good manners in matters of spirit, is bred into the marrow of one's bones by the Hindu tradition, by its experience of centuries.Religious tolerance marked the Hindu culture from its very beginnings.

The challenge of Christian critics impelled me to make a study of Hinduism and find out what is living and what is dead in it. The spirit of the times, in which India, so to say, was turning in its sleep, strengthened this resolve. The philosophy courses for the B.A. and the M.A. degrees in the Madras University did not demand any acquaintance with the Indian system of thought and religion. Even to-day Indian philosophy forms a very minor part of philosophical studies in Indian Universities. In partial fulfilment of the conditions for the M.A. degree examinations, I prepared a thesis on the *Ethics of the Vedānta*, which was intended to be a reply to the charge that the Vedānta system had no room for ethics. At the time (1908) when I was only a young student of twenty, the publication of a book with my name on the title-page excited me a great deal, though now, when I look back upon the juvenile and rhetorical production, I am ashamed that I ever wrote it. My great surprise, however, was that my distinguished teacher, Professor A. G. Hogg, the present Principal of the Madras Christian College, a thinker of great penetration in theological matters, awarded me a testimonial, which I still treasure, in which he expressed himself thus: "The thesis which he prepared in the second year of his study for this degree shows a remarkable understanding of the main aspects of the philosophical problems, a capacity for handling easily a complex argument besides more than the average mastery of good English."

All the same, that little essay indicates the general trend of my thought. Religious feeling must establish itself as a rational way of living. If ever the spirit is to be at home in this world, and not merely a prisoner or a fugitive, spiritual foundations must be laid deep and preserved worthily. Religion must express itself in reasonable thought, fruitful action, and right social institutions.

From April 1909, when I was appointed to the Department of Philosophy in the Madras Presidency College, I have been a teacher of Philosophy and engaged in the serious study of Indian philosophy and religion.

My occasional contributions to learned magazines like the *International Journal of Ethics*, *Monist* and *Quest*-had for their objective the establishing of the ethical character of the Hindu religion.

In regard to my views on Hindu ethics and the doctrine of māyā, I found great support in the writings of Rabindranath Tagore. The results of my study of his works (translated into English) are embodied in a book which Macmillan (London) brought out in 1918. This book, which has all the faults of immature youth, secured on the whole a friendly reception. The poet himself was extremely generous in his appraisal of my effort.

In 1918 I was appointed Professor of Philosophy in the new University of Mysore. I published a series of articles in *Mind* on M. Bergson's philosophy, pointing out that he was an absolutist. From a similar standpoint I examined the philosophical views of Leibniz, James Ward, William James, Rudolf Eucken, Hastings Rashdall, Bertrand Russell and Lord Balfour, and pointed out that their implicit support of the pluralism or pluralistic theism is traceable to the interference of religion with the pursuit of philosophy. This thesis was set forth in an ambitious work on *The Reign of Religion in Contemporary Philosophy* (Macmillan, 1920). It had a very warm reception. Noted critics praised it beyond its merits. Apart from many favourable' reviews by men of established reputation in philosophy like J. H. Muirhead, J. S. Mackenzie and J. E. C. McTaggart, among others, Professor Hinman of America in his presidential address to the American Philosophical Association selected for treatment "Two Representative Idealists, Bosanquet and Radhakrishnan." To be coupled with Bosanquet is an honour which more eminent men world covet. The book was used by students in metaphysics not only in Indian universities, but in several British and American ones, and I became somewhat known as a writer on philosophy.

In 1921 I was appointed to the most important philosophy chair in India, King George V Chair of Mental and Moral Science in the University of Calcutta. Professor J. H. Muirhead, to whom I owe more than I can tell, invited me (in 1917) to write a systematic and readable account of Indian Philosophy for his famous "Library of Philosophy." I put together my studies on this subject, which occupied me from 1908, and published the two volumes. The task of bringing together a multitude of minute particulars into a creative and cumulative relationship is not an easy one.

Indian philosophy is now recognised as an important branch of study and even the editors of the *Encyclopaedia Britannica* (fourteenth edition) found some space for it and asked me to write the article on "Indian Philosophy."

Through my articles in the *Hibbert Journal*, I was brought into contact with its editor, Dr. L. P. Jacks, late principal of Manchester College, Oxford, who graciously invited me to give the Upton Lectures on "The Hindu View of Life " in 1926, in his college. I was enabled to accept his invitation, as the University of Calcutta deputed me to represent it at the Congress of the Universities of the British Empire in June 1926 and the International Congress of Philosophy at the Harvard University in September 1926. This was my first visit to Europe and America and I have the most pleasant recollections of it. The very warm reception which I had in Oxford and Cambridge, in Harvard and in Princeton, in Yale and Chicago, and many other places, is fixed in my mind.

In the lectures on "The Hindu View of Life" I represent Hinduism as a progressive historical movement still in the making. Its adherents are not custodians of a deposit, but runners carrying a lighted torch. The weaknesses of the Hindu faith which have drawn the institution into disgrace and are to-day blocking the way for social advance are due to a confusion between tradition and truth. We must preserve the spirit of truth which will guide us into all truth. God does not say "I am Tradition," but he says, "I am Truth." Truth is greater than its greatest teachers. We must realise that the history of the race is strewn with customs and institutions which were invaluable at first and deadly afterwards. Gross abuses which still survive require to be cut off with an unsparing hand. Hinduism insists on the upward striving, not only in the sphere of morals but in that of intellect. It is not to be regarded as either pessimistic or fatalistic. The law of *karma* affirms the implicit presence of the past in the present. When we unconsciously or mechanically follow the impulses of the past, we are not exercising our freedom. But we are free when our personal subject becomes a ruling centre. It is not necessary for me to refer to the different criticisms urged against the Hindu faith since the chief of them are considered in my Upton Lectures since published as a book, *The Hindu View of Life*.

At the Philosophical Congress held at Harvard University in September 1926, the lack of spiritual note in modern civilisation was the theme of my address to the general meeting, an idea which I set forth in some detail in a small book called *Kalki or the Future of Civilisation*. In the last few decades the world has been transformed so rapidly and completely, at any rate in its superficial aspects. Science helps us to build our life, but another discipline is necessary to strengthen and refine the living spirit. Though we have made enormous progress in knowledge and the scientific inventions, we are not above the level of past generations in ethical and spiritual life. In some respects we have perhaps declined from their standards. Our natures are becoming mechanised; void within, we are reduced to mere atoms in a community, members of a mob. Behaviourist psychology teaches us that man has no inwardness and can be understood completely from the standpoint of the observer.

Some of the recent attempts at the replanning of society are attended with this danger. Though man has compelled the world to minister to his needs, though the application of modern science to production and distribution enables us to provide the possibilities of material well-being for all and make poverty an anachronism, still large numbers of men are suffering from poverty and starvation. The chaotic condition is due to a lack of fellowship and co-operation. The Russian experiment, whatever we may think of it, is at least an honest attempt to secure for all an equal share in things which constitute the physical basis of life. The glaring contrasts of poverty and wealth are not accepted by them as inevitable. Even Fascism is labouring to build up a true communal life and effect a more equitable distribution of power, wealth and opportunity. Only the unfortunate result of these attempts is mutual conflict and suppression of individual liberty. There is standardisation of souls, a loss of self-confidence, a tendency to seek salvation in herds. Not only is the individual robbed of his freedom to order his life as he wills, he is also deprived of the liberty to think as he will and express his thoughts and opinions. Society has become a prison. That there is a real feeling for humanity in these desperate attempts to check the economic exploitation of the masses, one can readily admit. But if it is to be achieved by the other exploitation of the baser passions of human nature, its selfishness and hatred, its insolence and fanaticism, the ideal order will be an inhuman one. Let us by all means establish a just economic order, but let us also note that the economic man is not the whole man. For a complete human being, we require the cultivation of the grace and joy of souls overflowing in love and devotion and free service of a regenerated humanity. If we wish to realise the reign of law and justice in this world, it is to enable the soul to gain inward peace. Physical efficiency and intellectual alertness are dangerous if spiritual illiteracy prevails.

We see things happening in the civilised world today that recall the worst phases of the dark ages. New gods of race and nation are set up in the place of God who is dethroned. The souls of men are poisoned and perverted by collective myths. They control their loyalties, present apocalyptic hopes, demand an intense and passionate devotion to a goal outside and greater than the self and serve as religions which have the power to give luminous meaning to life and stir the will to action. The few who have the perception of the unity of mankind and feel the happiness and misery of neighbouring people as though it were their own are swamped by the millions who are taught to accustom themselves to the idea of humanity as an assemblage of combatant communities whose strength is tested through war. The perilous rivalries of national states are accompanied by a furious competition in armaments. It is no use deceiving ourselves that armaments are not meant to be used. We cannot help using them any more than an animal eating food can help throwing out filth. At the rate at which preparations for war are proceeding and men's passions are stirred, a catastrophe compared with which the last war was only a picnic seems to be drawing near.

Civilisation is an act of spirit, not of body or of mind. Achievements of knowledge and power are not enough; acts of spirit and morality are essential. Man must become an active, purposeful force. He must cease to believe in an automatic law of progress which will realise itself irrespective of human ideals and control.. Man is not a detached spectator of the progress immanent in human history but an active agent remoulding the world nearer to his ideals. Every age is much what we choose to make it. The trouble with our civilisation is that in our anxiety to pursue the things of time, we are neglecting the things that are not of time, the enduring and the eternal. The significance of man's life is not exhausted by his service of the earthly kingdom. The whole complex range of human life becomes shallow, aimless and unsatisfying if it is not shot through with a sense of the eternal. We must build all relationship on a basis of understanding fellowship remembering the controlling principle that life on earth is meaningless apart from its eternal background. Growth of civilisation is marked by an increase of genuineness, sincerity and unselfishness. The only effective way of altering society is the hard and slow one of changing individuals. If we put first things first through patient effort and struggle, we will win power over circumstances and mould them. Only a humanity that strives after ethical and spiritual ideals can use the great triumphs of scientific knowledge for the true ends of civilisation.

I had an opportunity of expressing this view in its philosophical setting when in 1929 I was invited to take the post vacated by Principal J. Estlin Carpenter in Manchester Colege, Oxford. This invitation gave me an opportunity to lecture to the students of the University of Oxford on Comparative Religion. During this visit, I had the privilege of giving the Hibbert Lectures on "An Idealist View of Life" to large audiences at the Universities of London and Manchester. These lectures state my views on some of the ultimate problems of philosophy.

The whole course of Hindu philosophy is a continuous affirmation of the Truth that insight into reality does not come through analytical intellect, though it is accessible to the human mind in its integrality. In this conviction Hindu thinkers are supported by many others, including Plato, Plotinus, St. Paul, St. Augustine, Luther and Pascal.

God is not the great silent sea of infinity in which the individuals lose themselves but the Divine person who inspires the process first, last and without ceasing. To say that God created the world is an understatement. He is creating now and for all the time. History is in this sense the epic of the Divine will, a revelation of God. The Divine works and shines through the earthly medium. In Hindu religion the Divine is said to be the *Kavi* or the Poet, the maker or the creator. God as person is deeply concerned in the affairs of this world. He is the Friend, Judge, and the Redeemer of mankind. God is the Absolute spirit, timeless and unchanging, from the cosmic or human end. He is the way in which the Absolute not only appears to and is known by us, but also the way in which it works in the cosmic process. The Absolute is at once the sum and source of limitless possibilities. One of these possibilities is being actualised in the cosmic process. To this possibility which is in course of accomplishment, the Absolute assumes the form of God who is guiding the world with a previous knowledge of its general plan and direction. God is not the figment of our minds. God is a real symbol of the Absolute reality, an aspect of the Absolute in its relation to this specific possibility which is being actualised. He is not a distorted reflection of the Absolute but, as Leibniz says, a phenomenon well founded in the reality. When there is a complete identity between God and the world, that is, when God's purpose is fulfilled, when all individual spirits are perfected, God Himself will relapse into the Absolute, "creation being thus at once ransomed and annulled by the cessation of the impulse to individuate." The lapse of the world does not take away from the infinite reality of the Absolute spirit.

This, in brief, is the view that I set forth at some length in my Hibbert Lectures, and I am grateful for the very warm reception that they had. Distinguished philosophers of Europe and America, including Samuel Alexander and Bertrand Russell, J. H. Muirhead and J. S. Mackenzie, W. R. Inge and L. P. Jacks, Rabindranath Tagore and Sir Herbert Samuel, welcomed it in the most generous terms.

Some of the sermons and occasional addresses which I gave while at Oxford are brought together in a small book *East and West in Religion*. The main theme of these addresses is that religion consists in doing justice, in loving mercy and in making our fellow-creatures happy. A saint is not a stained-glass image, but one who works for his fellowmen and endeavours to establish a new relation of loving kindness among them. He regards an individual's need as a sufficient claim on his generosity. We must believe in the equality of men not only in the soul but in the flesh. It is true that we cannot fall in love with a telephone directory. Love of humanity must be defined in terms of the men and women with whom we are brought into contact.

It was a great experience for me to preach from Christian pulpits in Oxford and Birmingham, in Manchester and Liverpool. It heartened me to know that my addresses were liked by Christian audiences. Referring to my sermon on "Revolution through Suffering," an Oxford daily observed, "Though the Indian preacher had the marvellous power to weave a magic web of thought, imagination and language, the real greatness of his sermon resides in some indefinable spiritual quality which arrests attention, moves the heart and lifts us into an ampler air."

Those to whom life has been kind should not accept this good fortune as a matter of course. If one is allowed to lead a secure life while so many around who deserve better are confined to miserable surroundings and subjected to tragic blows, it is one's duty to think continually of those who were denied the privilege one had.

My position as a teacher brought me into close relations with young men and women in the plastic years of their life.

The subject of philosophy, which is not primarily utilitarian in its aims, is a great instrument of liberal education. Its aim is one of elevating man above worldiness, of making him superior to circumstances, of liberating his spirit from the thraldom of material things. Philosophy claims to implant in the minds of those who are of a nature to profit by its teachings and influence a taste for those things which the world cannot give and cannot take away. If properly pursued, it arms us against failure, against sorrow and calamity, against boredom and discouragement. It may not perhaps prepare us for success if we mean by it accumulation of material wealth. But it helps us to love those aims and ideals, the things beyond all price, on which the generality of men who aim at success do not set their hearts. To form men is the object of philosophy.

In the hours I was privileged to spend with my pupils, it was my ambition to educate them to a belief in a spiritual and ethical universe.

A friend of mine, who has known me well for over twenty years, made a comment rather sarcastically that I am incapable of indignation, that I am foolproof, that I suffer gladly not only fools but the "sinful". I am afraid that this observation is not untrue. It is not easy to know the difference between good men and bad. Ideas may be theoretically divided into good and bad but not men and women, for each of us contains, in himself or herself, in varying degrees, the good and the bad, the high and the low, the true and the false. Besides, society has queer notions about right and wrong.

There is a queer impression that Hindus, especially those who talk about philosophy, are most domesticated in the world of spirit. Thanks to it, my correspondence includes letters asking advice and help in every conceivable perplexity. Some of these letters are absurd, some pathetic and some both. Cranks and faddists fond of their own remedies for ills of this world are a good many of these correspondents. But now and again one chances on long letters from some old friends, others who through communications have come near, still others who are complete strangers, about their own travails or those of their friends. My relations have little to do with distinctions of age, class or calling, rank or education. It pleases me to know that to some lonely or enslaved souls I was perhaps the only or the first person to show any sympathy or understanding. At times my interest in other people has been so strong and spontaneous that it was misunderstood. There have been cases where the results I expected never arose in spite of my best endeavours. They only indicate that I have not been able to handle these problems with either wisdom or adequacy.

Yet withal, I am happy that I have been brought into human contact with quite a number of my fellow-men. I do not believe that there is any such thing as chance or mere coincidence. Desires work unseen through forces of nature. Apparently unimportant happenings sometimes play an unexpected part in our lives. There is such a thing as spiritual gravitation. We can never wholly tell as to why certain people attract us. We cannot help responding to them and finding them interesting. Beauty can never understand itself, says Goethe. Attraction also is only partly explained. Certain persons attach with devotion and why they do so cannot be accounted for. The real causes of our likes and dislikes are usually hidden deep down in the obscure recesses of our nature. They have little to do with reason or logic and we cannot account for them. Wonderful have been the experiences vouchsafed me in this life. Through them the deeps of my own nature have been opened to me in a surprising manner. Through them my life has become more intimately connected with the surrounding social order, more complicated, more difficult and yet far richer and fuller. They have forged links of human affection and regard, given me high joys as well as deep sorrows, and have become inextricably interwoven with the fabric of my life. They in a sense made for genuine fulfilment of destiny.

I have had my own share of anxiety, trouble and sorrow, but I have had blessings, too, more than I deserve, the chief being the affection and kindness which I receive in abundance from other people. For all these a thanks-offering is due.

2

FRAGMENTS OF A CONFESSION

LIFE AND WRITINGS

No Man's story of his own life can fail to be of interest to others, if it is written in sincerity. Even if the stage be small and the role of the participant a minor one, the interactions of chance and circumstance with human desires and ideals that shape the destinies of any individual are of some interest to his fellows. But of all writing, autobiographical writing is the most delicate. We do not wish to confess our deeds and misdeeds in public. We are inclined to show to the world more of our success than of our setbacks, more of our gains than of our losses. Robert Browning tells us that the meanest of mankind has two sides of his life, one to face the world with and the other to show the woman he loves. We have two sides, one in ordinary life and the other when we write about ourselves for the public. We want to live an imaginary life in other people's ideas of us. We then direct our efforts to seeming what we are not. Besides, any sensitive man who takes life seriously is somewhat inaccessible to the public. If he happens to be a writer, he does not generally reveal himself except through his writings, where he recreates his personal experiences by clothing them with general significance. Through his writings, which constitute his main life-work, he tries to communicate the vital ideas which have shaped his life. My writings are no more than fragments of a confession.

In the present account it is not my intention to speak of my personal life, my parents and ancestry, my marriage and family, my likes and dislikes, my struggles and disappointments. No particular good fortune has lifted me above the sphere in which our common humanity struggles along, and I have had my own share of the burdens and anxieties of life. Although these are of immense importance to me, discretion forbids me to speak of them. Besides, they are of no particular interest to the philosophical public, who may wish to know my ideas and the processes of thought which led up to them.

Choice of Philosophy

There are some who make up their mind early what they are going to be and plan carefully from their early years to reach their goal. They find out what they wish to do and try to do it with all their might. I cannot say that I came to the study of philosophy as one dedicated from childhood to the service of the altar. I am not a philosopher because "I could not help being one. "Life," says Dilthey, "is a mysterious fabric, woven of chance, fate and character." That philosophy became the subject of my special study, was it a part of my destiny, was it the result of my character or was it mere chance?

When I was a young student of seventeen in the Madras Christian College, and was vacillating about the choice of a subject from out of the five options of mathematics, physics, biology, philosophy and history, a cousin of mine, who took his degree that year, passed on his text books in philosophy to me, G. F. Stout's *Manual of Psychology;* J. Welton's logic (two volumes) and J. S. Mackenzie's *Manual of Ethics;* and that decided my future interest. To all appearance this is a mere accident. But when I look at the series of accidents that have shaped my life, I am persuaded that there is more in this life than meets the eye. Life is not a mere chain of physical causes and effects. Chance seems to form the surface of reality, but deep down other forces are at work. If the universe is a living one, if it is spiritually alive, nothing in it is merely accidental. "The moving finger writes and having writ moves on."

When, however, the study of philosophy became my life's work, I entered a domain which sustained me both intellectually and spiritually all these years. My conception of a philosopher was in some ways similar to that of Marx, who proclaimed in his famous *Theses on Feuerbach* that philosophy had hitherto been concerned with *interpreting* life, but that the time had come for it to *change* life. Philosophy is committed to a creative task. Although in one sense philosophy is a lonely pilgrimage of the spirit, in another sense it is a function of life.

Contemporary History and India's Role

I spent the first eight years of my life (1888-1896) in a small town in South India, Tiruttani, which is even today a great centre of religious pilgrimage. My parents were religious in the traditional sense of the term. I studied in Christian Missionary institutions for twelve years: Lutheran Mission High School, Tirupati (1896-1900), Voorhees' College, Vellore (1900-1904) and the Madras Christian College (1904-1908). Thus I grew up in an atmosphere where the unseen was a living reality. My approach to the problems of philosophy from the angle of religion as distinct from that of science or of history was determined by my early training. I was not able to confine philosophy to logic and epistemology.

There are tasks and responsibilities open to an Indian student of philosophic thought, living in this profoundly meaningful period of history. The prominent feature of our time is not so much the wars and dictatorships which have disfigured it, but the impact of different cultures on one another, their interaction, and the emergence of a new civilisation based on the truths of spirit and the unity of mankind. The tragedies and catastrophes which occupy so much of the foreground of our consciousness are symbolic of the breakdown of the separatist tendencies and the movement towards the integration of national societies in a world whole. In the confusion of the contemporary scene, this fallible, long-suffering and apparently helpless generation should not overlook the great movement towards integration in which it is participating.

Through her connection with Great Britain, India is once again brought into relationship with the Western world. The interpenetration of the two great currents of human effort at such a crisis in the history of the human race is not without meaning for the future. With its profound sense of spiritual reality brooding over the world of our ordinary experience, with its lofty insights and immortal aspirations, Indian thought may perhaps wean us moderns from a too exclusive occupation with secular life or with the temporary formulations in which logical thought has too often sought to imprison spiritual aspiration. We do not seem to be mentally or spiritually prepared for the increasing intimacy into which remote peoples are drawn by the force of physical and economic circumstances. The world which has found itself as a single body is feeling for its soul. May we not prepare for the truth of the world's yet unborn soul by a free interchange of ideas and the development of a philosophy which will combine the best of European humanism and Asiatic religion, a philosophy profounder and more living than either, endowed with greater spiritual and ethical force, which will conquer the hearts of men and compel peoples to acknowledge its sway? Such a view of the function of philosophy in modern life is born out of a necessity of thought and an Indian student may perhaps make a little contribution to the development of a world perspective in philosophy.

Tradition and Experiment

The danger of all human occupation is present also in philosophy, the danger of accepting standard solutions and performing mechanically, through sheer laziness and inertia, the established modes of thinking. If we reach ready-made doctrines and see in any system of thought perfection and completeness, we miss the true spirit of inquiry. There cannot be an authentic philosophical situation unless there is uneasiness about prevalent opinions. If we lose the capacity to doubt we cannot get into the mood of philosophic thought. Whitehead's observation that "life is an offensive against the repetitive mechanism of the universe" is true of the philosophic life also.

If we take any philosopher as a *guru,* if we treat his work as gospel, if we make of his teaching a religion complete with dogma and exegesis, we may become members of the congregation of the faithful, but will not possess the openness of mind essential for a critical understanding of the master's views. The true teachers help us to think for ourselves in the new situations which arise. We would be unworthy disciples if we do not question and criticise them. They try to widen our knowledge and help us to see clearly. The true teacher is like *Kṛṣṇa* in the *Bhagavadgītā,* who advises Arjuna to think for himself and do as he chooses, *yathā icchasi tathā kuru.*

There is, however, a longing in the human mind for eternal truths embodied in fixed formulas which we need not discuss, modify or correct. We do crave for a constant rule of life, a sure guide to heaven. Devotion to a master who lays down the law gives us rest, confidence and security. To minds wearied and worried by doubt, authoritarian religions give a sense of release and purpose. We cannot however, expect rational criticism from those who have too much reverence for authority.

Again, tradition in human life takes the place of instinct in animals. It makes a man think, feel and desire in forms that have prevailed in the human environment for centuries and about whose validity he feels no misgivings whatsoever. We are all born to our traditions. In regard to them there is a certain degree of inevitability. We are as little free in choosing our cultural ancestors as we are in choosing our physical ancestors. Insofar as a person lives according to tradition and obeys it instinctively, he leads a life of faith, of a believer. The need for philosophy arises when faith in tradition is shaken.

In the matter of tradition the Americans are in a fortunate position because they have no ancestors and no classical soil. Goethe, in a little poem, *Amerika, du hast ae besser,* writes: "your fate is happier than that of our old continent. You have no ruined chateaux....you are not troubled by vain memories and useless quarrels." India, however, has had a long tradition and I grew up in it. I started therefore with a prejudice in its favour.

Pr :. --

The Undermining of Tradition

My teachers in Christian missionary institutions cured me of this faith and restored for me the primordial situation in which all philosophy is born. They were teachers of philosophy, commentators, interpreters, apologists for the Christian way of thought and life, but were not, in the strict sense of the term, seekers of truth. By their criticism of Indian thought they disturbed my faith and shook the traditional props on which I leaned.

While the undogmatic apprehensions and the discipline of mind which Hinduism provides as the essential means for the discovery of truth are established in a rigorously logical manner, while the great insights, fundamental motives and patterns of thought of Hindu religion have meaning for us even today, it has taken on in its long history many arbitrary and fanciful theories and is full of shackles which constrict the free life of the spirit. Besides, we live in a time when we have become the inheritors of the world's thought. We have accumulated much historical knowledge about religions and philosophies. We find that innumerable people before us have raised these questions about the nature of the universe, the principle of being and have given answers which they treated as final and absolute. The very multiplicity of these absolutisms makes it difficult for us to assume, if we are honest, that our absolutism is the true one and all others false. Faced by these conflicting and competing absolutisms, we become either traditionalists or sceptics. A critical study of the Hindu religion was thus forced on me.

I started my professional life as a teacher of philosophy in the Madras Presidency College in April 1909, where I worked for the next seven years. During that period I studied the classics of Hinduism, the *Upaniṣads*, the *Bhagavadgītā* and the commentaries on the *Brahma Sūtra* by the chief ācāryas, Śamkara, Rāmānuja, Madhva, Nimbārka and others, the Dialogues of the Buddha as well as the scholastic works of Hinduism, Buddhism and Jainism. Among the Western thinkers, the writings of Plato, Plotinus and Kant and those of Bradley and Bergson influenced me a great deal. My relations with my great Indian contemporaries, Tagore and Gandhi, were most friendly for nearly thirty years, and I realise the tremendous significance they had for me.

Although I admire the great masters of thought, ancient and modern, Eastern and Western, I cannot say that I am a follower of any, accepting his teaching in its entirety. I do not suggest that I refused to learn from others or that I was not influenced by them. While I was greatly stimulated by the minds of all those whom I have studied, my thought does not comply with any fixed traditional pattern. For my thinking had another source and proceeded from my own experience, which is not quite the same as what is acquired by mere study and reading. It is born of spiritual experience rather than deduced from logically ascertained premises. Philosophy is produced more by our encounter with reality than by the historical study of such encounters. In my writings I have tried to communicate my insight into the meaning of life. I am not sure, however, that I have succeeded in conveying my inmost ideas. I tried to show that my general position provides a vivid interpretation of the world, which seems to me to be consistent with itself, to accord with the facts as we know them, and to foster the life of spirit.

Continuity With the Past

Human minds do not throw up sudden stray thoughts without precedents or ancestors. History is continuity and advance. There is no such thing as utterly spontaneous generation. Philosophic experiments of the past have entered into the living mind of the present. Tradition links generations one with another and all progress is animated by ideas which it seems to supersede. The debt we owe to our spiritual ancestors is to study them. Traditional continuity is not mechanical reproduction; it is creative transformation, an increasing approximation to the ideal of truth. Life goes on not by repudiating the past but by accepting it and weaving it into the future in which the past undergoes a rebirth. The main thing is to remember and create anew. Confucius said: "He who by re-animating the Old can gain knowledge of the New is fit to be a teacher."

Indian people have concentrated for centuries on the problems of divine reality, human life and destiny. Philosophic wisdom has been the drive and inspiration of their culture. We today think with our past and from the level to which the past has taken us.

Influence of Indian Culture

Indian wisdom has also contributed effectively to the cultural developments of the regions of South East Asia, which till yesterday were called Further India. The characteristic features of Indian culture can still be discerned from "Ayuthia and Angkor to Borobudur and Bali." India's historic influence spread through the arts of peace and not the weapons of war, through moral leadership and not political domination. Her influence could be discerned in the development of European thought from the time of Orphic mysteries. Today Indian wisdom is essential not only for the revival of the Indian nation but also for the re-education of the human race.

Difficulties of Historical Interpretation

When that noble and generous thinker, Professor J. H. Muirhead, invited me in 1917 to write an account of Indian Philosophy for his Library of Philosophy. I accepted his call, though not without considerable doubt.

To outline the history of Indian philosophic thought, which has had a long span of development of over three thousand years, on a cautious estimate, is indeed a prodigious task and I was aware that it was beyond the capacity of any single person. It might be done by a band of scholars in a co-operative undertaking, spread over a number of years, with the assistance of many research workers. The result of such an undertaking will be, not a book but an encyclopaedia, careful and comprehensive. Again, no scholar, however learned, can know everything on so vast a field. There will be gaps and mistakes. Besides, history is not only seeing but also thinking. Thinking is always constructive, if not creative. Historical writing is a creative activity. It is different from historical research. By the latter we acquire a knowledge of the facts in their proper succession, the raw material. It is the task of historical writing to understand these facts and give us a feel of the past, communicate to us the vibration of life. This requires knowledge as well as sensibility. The writer may at times allow his personal bias to determine his presentation. His sense of proportion and relevance may not be shared by others. His work at best will be a personal interpretation and not an impersonal survey.

There is also the danger that we are inclined to interpret ancient systems in a manner acceptable to modern minds. Such efforts sometimes overstep the mark and make ancient thinkers look very much contemporaries of ours. Often a sense of hero-worship exalts the classical thinkers above the level of history. Instead of trying to understand them, as they are, as human beings, however great in mind and spirit they may be, we give to them imaginary perfections and treat their writings as sacred texts which contain solutions for our present problems.

My Limited Aim

I was aware of the dangers and difficulties involved in an adequate historical interpretation of Indian thought as well as of my own limitations, philosophical and linguistic. I therefore, assumed a modest task, to produce an introduction to a vast, varied, and complex process of development, a book which will arouse the interest of the readers in the insights and inspirations of the Indian genius. I tried to unroll a great panorama in which every element has some charm or interest. I tried not to overstate any case or indulge in personal dislike for its own sake.

History of philosophy should not be reduced to a mere statement of doctrines in chronological order. These doctrines are propositions, sentences with a meaning. Meanings are not absolute. They have no sense apart from when and by whom and for whom they were meant. The formulators of philosophical systems are not abstract thinkers or anonymous beings without birth-date or dwelling place. The date of a thinker and the place of the origin and growth of his thought are not external labels tacked on to systems, merely for placing them in their proper chronological order. Like all thought, philosophical thought belongs to the context of life. Its exponents belong to their age with its living beliefs and traditions, its scientific notions and myths. If we are to gain insight from the study of past writers, we must remove them from us, emphasise their distance in time and realise how different in many ways they are from us. To understand their thought we must learn to feel and understand their world even as they felt and understood it, never approaching them with condescension or contempt. Only in that way can we understand their living effective communication with us.

Need For Humility

There have been historians of Indian philosophy in our country who looked upon India's philosophic thought as a continuity in which it progressed rationally from one conception to another, where systems succeeded each other in intelligible order until it culminated in their own thought. All that was past was a progress towards their own present thinking. Madhva's *Sarvadarśanasaṁgraha* is a well-known instance of the treatment of the history of thought as a continuous progress to Advaita Vedānta. In the West, Hegel related the past history of thought as a collection of errors over and against which stood out his own idealism as truth. Intellectual unselfishness or humility is the mother of all writing, even though that writing may relate to the history of philosophy.

Though we cannot say that systems succeed each other in an ordered progression, there is no arbitrariness. Changes of life have brought about changes in thought and *vice versa*. The past philosophical development in East and in West has an integral reality. It is not a bewildering maze of clashing opinions, utterly irrational. We can discern an order in the dynamic interplay of ideas.

In all philosophical interpretation, the right method is to interpret thinkers at their best, in the light of what they say in the moments of their clearest insight. There is no reason why philosophical writers should not be judged as other creative artists are, at least in the main, on the basis of their finest inspirations.

Ancient Indians do not belong to a different species from ourselves. An actual study of their views shows that they ask questions and find answers analogous in their diversity to some of the more important currents in modern thought. The systems of Nāgārjuna and Śaṁkara, for example, are marvels of precision and penetration, comparable to the very best of Western thought.

Comparative Method

In re-thinking the systems of the past, I sometimes employ terms with which the Western readers are familiar. I am aware of the limitations of the comparative method which can either be a bane or a blessing. We cannot overlook the different emphases, not only between East and West, but in the different systems of the East as well as in those of the West. These differences, when valid, are complementary, not contradictory. In many detailed investigations there is agreement between the thinkers of the East and the West.

The comparative method is relevant in the present context, when the stage is set, if not for the development of a world philosophy, at least for that of a world outlook. The different parts of the world cannot any more develop separately and in independence of each other. Even as our political problem is to bring East and West together in a common brotherhood which transcends racial differences, so in the world of philosophy we have to bring about a cross-fertilisation of ideas. If systems of philosophy are themselves determined by historical circumstances, there is no reason why the methods adopted in historical interpretation should not take into account the needs and conditions of the age. Each interpreter appeals to his own generation. He is wise to let the generation that succeeds him choose its own exponents. It will do so whether he likes it or not. His work is fulfilled if he keeps the thought alive in his generation, helps to some extent his successors, and attempts to answer, so far as he can, the desire of his age.

हिन्दी खण्ड

सर्वेपल्लि राधाकृष्णन् : पूर्व और पश्चिम के सेतु

*लल्लनजी गोपाल**

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः॥
गुरु गोविन्द दोऊ खड़े काके लागूं पायं।
बलिहारी गुरु आपने गोविन्द दियो बताय॥

सत्य की खोज के लिये प्रयास करना भारतीय संस्कृति की अपनी विशेषता है। ज्ञान की पिपासा की शान्ति के लिये उचित मार्ग निर्देश गुरु ही करता है। गुरु का अनूठा गौरव और पद ज्ञान के किसी एक क्षेत्र तक सीमित नहीं रहा है। पारमार्थिक सत्य और लौकिक ज्ञान दोनों के लिये गुरु के बिना कोई गति नहीं है। गुरु केवल पुस्तकीय ज्ञान नहीं देता। वह ज्ञान और सांस्कृतिक विरासत की निरन्तरता बनाये रखता है। व्यक्ति को परंपरा से जोड़ने का कार्य गुरु ही करता है। भारतीय संस्कृति में गुरु को सदैव, सर्वत्र सबके द्वारा सर्वोच्च गौरव मिला है। ऋषि-तुल्य गुरुओं की गौरवमयी परंपरा में नवीनतम सर्वश्रेष्ठ उदाहरण सर्वेपल्लि राधाकृष्णन् का रहा है। वे लौकिक ज्ञान के ही नहीं पारमार्थिक सत्य के भी शिक्षक थे। आधुनिक भारत में उन्हें सभी श्रेष्ठतम सम्मान और पद प्राप्त हुये। भारतरत्न के अलंकरण से वे विभूषित हुये। क्रम से वे भारत के उपराष्ट्रपति और 1962 से 1967 तक राष्ट्रपति के पदों पर आसीन हुये। उनका यह सम्मान उनके शिक्षक रूप का ही सम्मान था। वे मूलतः शिक्षक थे और शिक्षक का उनका रूप सदैव बना रहा।

राधाकृष्णन् महान व्यक्ति थे। उनका चिन्तन जगत्-प्रसिद्ध हुआ, किन्तु उनका निजी जीवन अधिक प्रकाशित नहीं है। राष्ट्र की विभूतियों की जीवन-गाथा और उनकी आत्मकथा लोगों को प्रेरणा देती है। राधाकृष्णन् के विषय में इस प्रकार की सामग्री का अभाव जैसा है। उनको समर्पित अभिनन्दन ग्रन्थों और उनके ग्रंथों के संस्करणों में भी उनके जीवन-चरित का उल्लेख नाममात्र को ही प्राप्य है।

राधाकृष्णन् को कुछ ऐसे अवसर प्राप्त हुये जब उनसे आत्मकथात्मक विवरण लिखने के लिये आग्रह किया गया। अपने ग्रन्थों की भूमिकाओं में उन्होंने कुछ निजी विवरण दिये हैं, किन्तु वे प्रायः उन ग्रन्थों की रचना की पृष्ठभूमि से ही संबंधित हैं। एक

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* एम. ए., डी. फिल. (इलाहाबाद), पी. एच. डी. (लन्दन), मानद विद्याचक्रवर्ती, (श्री लंका), प्रोफेसर, प्राचीन भारतीय इतिहास, संस्कृति एवं पुरातत्व विभाग और भूतपूर्व सयाजीराव गायकवाड प्रोफेसर ऑव इण्डियन कल्चर ऐण्ड सिविलाइजेशन, काशी हिन्दू विश्वविद्यालय, वाराणसी

ग्रन्थ में उन्होंने "माई सर्च फार ट्रुथ" शीर्षक से अपने प्रारंभिक प्रयासों का परिचय प्रस्तुत किया। अन्यत्र उन्होंने "फ्रैग्मेण्ट्स ऑव ए कन्फेशन" के अन्तर्गत अपनी कुछ बात कही। इसी अवसर पर उन्होंने कहा–"मैं यह नहीं मानता कि मेरे जीवन की घटनायें मेरे पाठकों के लिये विशेष महत्व की हैं। एक अर्थ में हमारी रचनायें, जो हमसे ही उत्पन्न हैं, हमसे भी अधिक महत्व की हैं। एक स्नेही पिता अपने सन्तानों के लिये जैसा करता है वैसे प्रयास हम इनके लिये करते हैं। जहां तक भावनाओं और इच्छाओं का प्रश्न है, जो जीवन को इतना गहरा और रोचक बनाती हैं, हममें से कितने अपनी आत्मा में सच्चाई से देखते हैं।"

राधाकृष्णन् का जन्म 5 सितम्बर 1888 को मद्रास से 64 किलोमीटर उत्तर-पश्चिम में तिरुपति में हुआ था। वे अपने पिता की दूसरी सन्तान थे। 8 वर्ष की आयु तक वे तिरुपति में रहे। उनकी अधिकांश शिक्षा ईसाई मिशनरी संस्थाओं में हुई थी: वर्षों तक तिरुपति, उसके अनन्तर वर्षों तक बंगलोर, और अन्त में 4 वर्ष मद्रास में। 20 वर्ष की आयु में उन्होंने मद्रास विश्वविद्यालय से एम.ए. की परीक्षा ससम्मान उत्तीर्ण की और अप्रैल 1909 में मद्रास प्रेसीडेन्सी कालेज में दर्शन विभाग में अध्यापक नियुक्त हुये और वहीं 1916 में प्रोफेसर का पद प्राप्त किया।

शिक्षण के क्षेत्र में राधाकृष्णन् की अनेक उपलब्धियां हैं। वे निरन्तर उच्चतर पदों पर आसीन हुये। 1918 में वे मैसूर विश्वविद्यालय में दर्शन-शास्त्र के प्रोफेसर नियुक्त हुये। 1921 में कलकत्ता विश्वविद्यालय में प्रसिद्ध किंग जार्ज चेयर ऑव मेण्टल ऐण्ड मॉरल साइन्स रिक्त हुआ, जिस पर उनकी नियुक्ति हुई। उन्हें यह पद जीवन भर के लिये दिया गया था। 1931-36 तक आन्ध्र विश्वविद्यालय के कुलपति के रूप में भी उन्होंने अपने गुणों की प्रतिष्ठा की। शिक्षा के क्षेत्र में उनके विचारों और अनुभवों के कारण उन्हें कई बार अखिल भारतीय शिक्षा सम्मेलन का सभापति निर्वाचित किया गया था। 1930 में वे एशिया शिक्षा सम्मेलन के सभापति हुये। भारतीय विश्वविद्यालय सुधार कमीशन के प्रधान के रूप में आपकी संस्तुतियाँ शिक्षा जगत में मौलिक देन के रूप में समादृत हैं। अनेक विश्वविद्यालयों ने दीक्षान्त भाषण के लिये उन्हें आमंत्रित करके गौरव प्राप्त किया।

मालवीय जी का स्वर्णिम स्वप्न था देश के मूर्धन्य विद्वानों को काशी हिन्दू विश्वविद्यालय में देश-सेवा और त्याग की भावना से एकत्र करना। 1939 से 1948 तक की लम्बी अवधि में राधाकृष्णन् काशी हिन्दू विश्वविद्यालय के कुलपति रहे। कुलपति के रूप में भी उनका आचार्य का रूप बना रहा। इसीलिये उन्होंने 1941 में विश्वविद्यालय में सयाजी राव गायकवाड प्रोफेसर ऑव इण्डियन कल्चर ऐण्ड सिविलाइजेशन का पद स्वीकार किया। उनके नाम से संबन्धित होने के कारण यह पद देश में दर्शन और संस्कृति के क्षेत्रों में गौरव का प्रतीक बना है।

मन में एक प्रश्न उठता है कि राधाकृष्णन् ने दर्शन को ही अपने अध्ययन का विषय क्यों चुना?—इस विषय में राधाकृष्णन् की बड़ी ईमानदार स्वीकारोक्ति है—"देखने में यह एक संयोग मात्र था। किन्तु जब मैं अपने जीवन को ढालने वाली घटनाओं की सरणि को देखता हूँ तो मुझे स्वीकारना होता है कि जीवन में जो दृश्यमान है उससे भी अधिक कुछ है। जीवन भौतिक कारणों और कार्यों की शृंखला मात्र नहीं है। ... यदि सृष्टि जीवन है, यदि यह आध्यात्मिक रूप से सजीव है, तो इसमें कुछ भी संयोग मात्र नहीं है।"

दार्शनिक की पहचान साधारणतया संसार के यथार्थ से अलग अपने ही विचारों की दुनिया में लीन व्यक्ति के रूप में होती है। मूर्धन्य दार्शनिक के रूप में प्रतिष्ठित राधाकृष्णन् ने शिक्षा और राजनीति के क्षेत्रों में उच्चतम पदों पर सफलता के साथ अपने कर्तव्यों का निर्वाह किया जो आश्चर्यजनक है।

स्वयं राधाकृष्णन् ने अपनी स्थिति को स्पष्ट किया है। "दर्शन की मेरी अवधारणा का कुछ अर्थों में मार्क्स की अवधारणा से साम्य था। मार्क्स का उद्घोष था कि अब तक दर्शन का कार्य जीवन की व्याख्या करना था किन्तु अब समय आ गया है कि वह जीवन को परिवर्तित करे। यद्यपि एक अर्थ में दर्शन आत्मा की एकाकी यात्रा है, एक दूसरे अर्थ में यह जीवन का कर्म है।"

राधाकृष्णन् अपने को सुन्दर सिद्धान्तों और आदर्श परिकल्पनाओं तक सीमित नहीं रखते थे। आदर्श को यथार्थ में परिवर्तित करने में उनका विश्वास था। जातिवाद, उपनिवेशवाद और ऐसी अन्य बुराइयों को समूल नष्ट करने, मनुष्यों को राजनीतिक उत्पीड़न, सामाजिक अपमान, आर्थिक शोषण, जातिवादी अन्याय से मुक्ति दिलाने और इन सब अन्यायों के निराकरण के लिये भी वे संकल्पित और समर्पित थे। उन्होंने कहा—"सिद्धान्त बघारना एक बात है और उन पर व्यवहार करना बिल्कुल दूसरी बात है। इसी कथनी-करनी के अन्तर ने हमें मौजूदा हालत में ला खड़ा किया है और अगर हम अपनी हालत सुधारना चाहते हैं तो इसी अंतर को हमें मिटाना चाहिये।" निष्कर्ष रूप में उन्होंने सन्देश दिया—"इसे समझिये और इन आध्यात्मिक सिद्धान्तों पर सामाजिक व्यवहार करने का प्रयास कीजिये। इस पर ध्यान दीजिये कि समाज वास्तव में ईश्वर निर्धारित व्यवस्था को दर्शाये।"

प्रश्न उठता है कि राधाकृष्णन् की अनेक उपलब्धियों और उनके बहुआयामी व्यक्तित्व के किस पक्ष की आज के विश्व में सर्वाधिक प्रासंगिकता है। आधुनिक काल में एशिया के देशों पर यूरोपीय राजनीतिक सत्ता की स्थापना के चलते पाश्चात्य देशों में अपनी श्रेष्ठता के दंभ और अहं के विचार जन्मे। यह कहा गया कि पूर्व पूर्व और पश्चिम पश्चिम है और दोनों छोर कभी भी नहीं मिल सकेंगे। राधाकृष्णन् ने एक नदी के दो पूर्ण-रूपेण भिन्न और पृथक् विचारों को जोड़ने में सेतु की श्लाघ्य भूमिका निभाई

है। पॉल आर्थर् शिल्प ने पूर्व और पश्चिम के बीच जीवन्त सेतु के सर्वश्रेष्ठ उदाहरण के रूप में उनका अभिनन्दन किया था।

भारत की अनेक विभूतियों ने जीवन के विविध क्षेत्रों में अपनी उपलब्धियों के द्वारा पाश्चात्य जगत् को विस्मित और प्रशंसावनत किया है। इनमें राधाकृष्णन् का नाम स्वामी विवेकानंद की श्रेणी में आता है। राधाकृष्णन् स्वयं विवेकानन्द के प्रयासों और वाक्विगल्भ से श्रद्धावनत थे। दोनों ने ही पाश्चात्य जगत् को स्वीकार कराया कि चिन्तन के क्षेत्र में भारत की सम्पन्नता किसी भी सभ्य देश से बढ़कर है। वर्तमान काल में इसकी आर्थिक दरिद्रता और राजनीतिक अशक्ति उसके उदात्त विचारों और उसके गौरव को आच्छादित नहीं कर सकती। उसकी ये उपलब्धियाँ संपूर्ण मानव जाति की संपत्ति हैं और विश्व को शान्ति, प्रेम, कल्याण और आत्मिक विकास के मार्ग पर अग्रसर करने के लिये दिशा-निर्देशन हैं।

राधाकृष्णन् ने भारतीय चिन्तन को पाश्चात्य जगत् में प्रतिष्ठा दिलाई। राधाकृष्णन् के लेखों और ग्रन्थों से प्रभावित होकर म्योरहेड ने 1917 में उन्हें अपनी प्रतिष्ठित ग्रन्थमाला "लाइब्रेरी ऑव फिलासफी" में भारतीय दर्शन पर ग्रन्थ रचना के लिये आमंत्रित किया। दो खण्डों में यह ग्रन्थ सर्वकालीन श्रेष्ठ ग्रन्थों के रूप में आदृत हुआ और भारतीय दर्शन भी अध्ययन के एक महत्वपूर्ण विषय के रूप में प्रतिष्ठित हुआ।

राधाकृष्णन् की सबसे बड़ी विशेषता यह थी कि वे यूरोप और एशिया दोनों की महान् परंपराओं में निष्णात थे। प्रोफेसर म्योरहेड ने राधाकृष्णन् के इसी दुर्लभ गुण का उल्लेख करते हुये कहा कि वे दर्शन के क्षेत्र में द्विभाषी थे। वे भारत की गहन दार्शनिक परंपराओं को पाश्चात्य दर्शन की परंपराओं के अनुसार प्रस्तुत करते थे। उनके तर्क, उनकी शब्दावली और शैली वही थी जो पाश्चात्य जगत् को सहज ही बोधगम्य थी। वे पाश्चात्य चिन्तकों की ही भाषा बोलते थे। यही कारण था कि पाश्चात्य जगत् को भारतीय दर्शन के जटिल तथ्य भी सहज, सरल और अपने जैसे लगे। उन्होंने जिन मुहावरों, जिन रूपकों, जिन तर्कों और जिन उद्धरणों को प्रयुक्त किया वे भारतीय विचारधारा को प्रस्तुत करते हुये भी पाश्चात्य परंपरा से जुड़े हुये थे। यही कारण है कि राधाकृष्णन् की रचनायें, उनके लेख, और उनके विचार सिर के ऊपर से बह जाने वाले उपदेश नहीं बने, वे पाश्चात्य लोगों को अपनी बात, अपने ही कथोपकथन लगे।

राधाकृष्णन् ने स्वयं एक स्थल पर लिखा है—"प्रचलित विचारधाराओं के प्रति हमें सचेत रहना चाहिये और सार्वभौम सत्य को हमें, उसके अर्थ को तोड़े-मोड़े बिना, यथासंभव ऐसे शब्दों में व्यक्त करना चाहिये जो हमारे श्रोताओं के लिये सुबोध हो।"

अपने एक पत्र में रवीन्द्र नाथ टैगोर ने राधाकृष्णन् को लिखा "मुझे लगता है कि सम्प्रति इंगलैण्ड और यूरोपीय विश्वविद्यालयों में भ्रमणशील प्राचार्यों और शिक्षकों का अभाव है। मुझे केवल एक ही आशा है कि तुम वहाँ हो।"

राधाकृष्णन् ने एम. ए. के विद्यार्थी के रूप में ही अपने शोध-प्रबंध "एथिक्स ऑव वेदान्त" के प्रकाशन से विदेशी विद्वानों का ध्यान आकर्षित किया। अन्तर्राष्ट्रीय पत्रिकाओं में उनके मौलिक विद्वत्तापूर्ण लेख दर्शन और संस्कृति के नवीन प्रश्नों पर उन्हें अन्तर्राष्ट्रीय ख्याति दिला रहे थे। 1920 में प्रकाशित उनके ग्रंथ "द रेन ऑव रेलिजन इन कण्टेम्पोरेरी फिलासफी" में पाश्चात्य विद्वानों के दर्शन की विवेचना ने उनके वैदुष्य, पाश्चात्य दर्शन की उनकी सहानुभूतिपूर्ण आलोचना और दर्शन और आध्यात्म में समन्वय स्थापित करने में उनकी क्षमता की धूम मचा दी।

1926 में आक्सफोर्ड में मैनचेस्टर कालेज ने उन्हें "दि हिन्दू व्यू ऑव लाइफ" पर 'आप्टन' व्याख्यानों के लिये आमंत्रित किया। राधाकृष्णन् ने हिन्दू धर्म को एक प्रगतिशील ऐतिहासिक प्रवाह के रूप में प्रस्तुत किया जो आज भी गतिशील है और जिसके दोष परंपरा और सत्य के अन्तर को भुला देने ही के कारण हैं। राधाकृष्णन् की यूरोप और अमेरिका की यह पहली यात्रा थी। उन्होंने अपने विचारों की प्रस्तुति से अपार स्नेह और सम्मान प्राप्त किया। उन्होंने कैम्ब्रिज में ब्रिटिश साम्राज्य के विश्वविद्यालयों के सम्मेलन में भाग लिया और हारवर्ड विश्वविद्यालय में दर्शन के अन्तर्राष्ट्रीय सम्मेलन में आधुनिक सभ्यता में आध्यात्मिकता के अभाव पर भाषण दिया जो "कल्कि" या सभ्यता का भविष्य नाम से प्रकाशित हुआ।

1929 में राधाकृष्णन् को आक्सफोर्ड के मैनचेस्टर कालेज में प्रिंसिपल कार्पेण्टर के स्थान पर प्राचार्य पद पर नियुक्त किया गया। पाश्चात्य जगत् की अपनी इस दूसरी यात्रा में उन्होंने 'ऐन आइडिलिस्ट व्यू ऑव लाइफ' शीर्षक से लन्दन और मैनचेस्टर विश्वविद्यालयों में 'हिब्बर्ट' व्याख्यान दिये। उन्होंने कहा कि सत्य के विषय में हिन्दू धर्म की प्रस्तुति का समर्थन पाश्चात्य जगत् के अनेक प्रसिद्ध चिन्तकों द्वारा भी किया गया है। आक्सफोर्ड में उनके अनेक भाषण "ईस्ट ऐण्ड वेस्ट इन रेलिजन" के नाम से पुस्तकाकार प्रकाशित हुये।

राधाकृष्णन् ने स्वयं स्वीकार किया है कि आक्सफोर्ड, बर्मिंघम, मैनचेस्टर और लिवरपूल में ईसाई मंचों से प्रवचन करना उनके लिये अद्‌भुत अनुभव था। ईसाई श्रोता उनके भाषणों को पसन्द करते हैं इस अनुभूति ने उन्हें और बल दिया। आक्सफोर्ड के एक दैनिक पत्र ने लिखा कि उनके भाषण ने श्रोताओं के हृदयों को हिला दिया और उन्हें ऊपर मुक्त वायु में पहुंचा दिया। अंग्रेजी सरकार के द्वारा उनका 'सर' की उपाधि से अलंकरण पाश्चात्य जगत् पर उनके वैचारिक प्रभाव की स्वीकारोक्ति थी।

राधाकृष्णन् को आक्सफोर्ड विश्वविद्यालय में पूर्वीय धर्म तथा नीतिशास्त्र के "स्पैल्डिंग प्रोफेसर" के पद पर भी नियुक्त किया गया। इस पद से उन्होंने जो भाषण दिये वे "ईस्टर्न रेलिजन्स ऐण्ड वेस्टर्न थॉट" नामक पुस्तक के रूप में प्रकाशित हैं। लन्दन की

प्रतिष्ठित ब्रिटिश एकेडेमी ने उन्हें गौतम बुद्ध पर भाषण देने के लिये आमंत्रित किया और उन्हें अपनी संस्था का सदस्य बनाया।

काशी और आक्सफोर्ड दोनों में ही प्राचार्य के रूप में उनकी स्थिति की प्रतीकात्मक संभवनाओं के विषय में जार्जकोंगर ने कहा कि दर्शन के इतिहास में इस प्रकार का विश्व-व्यक्ति नहीं हुआ है। बनारस और आक्सफोर्ड में अपनी युगल नियुक्ति के कारण जुलाहे की ढापी की भांति के पूर्व और पश्चिम के बीच एक स्थान से दूसरे स्थान को सद्भावना के सूत्र लेकर आये गये हैं और इससे सभ्यता के वस्त्र-पट की संरचना की है।

अन्तर्राष्ट्रीय स्तर पर सहयोग, मैत्री और बन्धुत्व के विचारों के संपोषण में उनकी उपयोगिता को स्वीकार करके लीग ऑव नेशन्स ने उन्हें अपनी बौद्धिक सहयोग विषयक अन्तर्राष्ट्रीय समिति का 1931 से 1939 तक सदस्य बनाया था। इसी क्रम में आगे 1949 में वे यूनेस्को के कार्यकारी मण्डल के भी प्रधान बने।

1949 में राधाकृष्णन् को रूस में स्वतंत्र भारत के राजदूत के रूप में भेजा गया। इसका प्रतीकात्मक महत्व है। दृढ़ और अभेद्य परंपराओं वाले भौतिकवादी सिद्धान्तों के मूर्धन्य समर्थक राष्ट्र से वार्तालाप करने और प्रभावित करने के लिये भारत की आध्यात्मिक परंपरा के जीवन्त प्रतिनिधि का मनोनयन किया गया था।

राधाकृष्णन् के जिन ग्रन्थों का उल्लेख किया गया है उनके अतिरिक्त उन्होंने अनेक अवसरों पर अनेक संस्थाओं में पूर्व और पश्चिम के वैचारिक मिलन के लिये अपनी विद्वतापूर्ण कृतियों से इसका समर्थन और पोषण किया। इनमें कुछ प्रमुख हैं—"द रेलिजन वी नीड", (1928) "ईस्ट ऐण्ड वेस्ट इन रेलिजन" (1933), "रेलिजन ऐण्ड सोसायटी" (1947), "द रेलिजन ऑव द स्पिरिट ऐण्ड वर्ल्ड्स नीड" (1952), "ईस्ट ऐण्ड वेस्ट : सम रेफलेक्शन्स" (1955), "हिस्ट्री ऑव फिलासफी : ईस्टर्न ऐण्ड वेस्टर्न" (1952) का दो खण्डों में संपादन, और 1961 में हार्वर्ड में विश्व-धर्मों के अध्ययन के केन्द्र में उद्घाटन भाषण "फेलोशिप ऑव फेथ्स"।

पाश्चात्य जगत् में राधाकृष्णन् को जो सम्मान् मिला वह किसी अन्य एशियावासी को नहीं प्राप्त हुआ। उनके 60वें जन्म-दिवस पर "दर्शन में तुलनात्मक अध्ययन" के रूप में लेखों का एक संकलन उन्हें समर्पित किया गया। पॉल आर्थर शिल्प ने 1952 में "द लाइब्रेरी ऑव लिबिंग फिलासफी" श्रृंखला में "द फिलासफी ऑव सर्वेपल्लि राधाकृष्णन" नामक ग्रन्थ छापा। 1952 में जार्ज अलेन ऐण्ड अनविन ने राधाकृष्णन् की रचनाओं से संकलन प्रकाशित किया। 1957 में प्रिंस्टन युनिवर्सिटी प्रेस द्वारा प्रकाशित "ए सोर्स बुक इन इण्डियन फिलासफी" में समकालीन विचार में राधाकृष्णन् और श्री अरविन्दो को स्थान दिया गया।

राधाकृष्णन् ने पूर्व और पश्चिम के अन्तर को दूर करने के लिये कई प्रकार से तर्क प्रस्तुत किया। ये दो शब्द स्थिर नहीं है, ये तो भौगोलिक अनिवार्यता के कारण प्रयुक्त

होते हैं। ये सापेक्षिक हैं, जो एक दृष्टि से पूर्व है वही दूसरी दृष्टि से पश्चिम है। उन्होंने कहा–'ये भौगोलिक अभिव्यक्तियां हैं और सांस्कृतिक ढांचों का प्रतिनिधित्व नहीं करते। चीन, जापान और भारत जैसे देशों के बीच के अन्तर उतने ही महत्वपूर्ण हैं, जितने कि यूरोपीय और अमरीकी देशों के बीच के। भिन्न विश्वासों और व्यवहारों के साथ सांस्कृतिक ढांचों का विकास अलग-अलग रूपों में, एक-दूसरे के आपेक्षिक अलगत्व में हुआ।'

प्रचलित धारणा है कि पूर्व और पश्चिम की अपनी-अपनी विशेषतायें हैं जो परस्पर इतनी विरोधी हैं कि उनका सामंजस्य और सह-अस्तित्व संभव नहीं है। राधाकृष्णन् ने इन भ्रान्तियों का उच्छेदन बड़े ही सरल और बोधगम्य शब्दों में किया। उनका कथन है: 'हाल के विकासों ने यह भ्रम पैदा किया है कि अगर पश्चिम दृष्टिकोण वैज्ञानिक है तो पूर्व आध्यात्मिक। एक के लिये यह कहा जाता है कि वह तर्कतापरक है जब कि दूसरे को धार्मिक माना जाता है। पहले को गत्यात्मक और निरन्तर परिवर्तनशील माना जाता है जब कि दूसरे को स्थैनिक और अपरिवर्तनशील समझा जाता है। अगर हम थोड़ा व्यापक ढंग से विचार करें तो हम पायेगें कि चीन और भारत ने विज्ञान और औद्योगिकी में तीन-चार सौ साल पहले तक मौलिक योगदान किया है और पश्चिम में धार्मिक ज्ञान और पवित्रता के कई उल्लेखनीय उदाहरण हुये हैं। जितना ही हम एक-दूसरे को समझते हैं, उतना ही हम यह महसूस करते हैं कि हम एक-दूसरे की तरह हैं। पूर्व और पश्चिम दो अलग तरह की चेतना और विचार-रीतियों का प्रतिनिधित्व नहीं करते। विज्ञान और धर्म हर संस्कृति के अंग हैं। तर्कनापरकता और आध्यात्मिकता ये मनुष्य के स्वभाव में इस तरह बुनी गई दो डोरियां हैं, जो अलग नहीं की जा सकतीं।'

इस संबन्ध में एक स्वाभाविक जिज्ञासा होती है कि पाश्चात्य दार्शनिक दृष्टिकोण और भारतीय धार्मिक परंपरा में जो गहरा अन्तर्विरोध दिखलाई पड़ता है उसे राधाकृष्णन् ने कैसे समाप्त किया? राधाकृष्णन् दर्शन के व्याख्याता मात्र नहीं थे। दर्शन के क्षेत्र में उनकी अपनी मौलिक उपलब्धि है। उनका अद्वैती भाववाद प्राचीन भारत की अद्वैती परंपरा से अभिन्न रूप से जुड़ा होने पर भी उनकी अपनी विशिष्टता की छाप लिये है। इसमें हमें पूर्व और पश्चिम का सच्चा सम्मिलन देखने को मिलता है। परमसत्ता के स्वरूप, परमसत्ता और धर्मो के ईश्वर के बीच संबन्ध आदि प्रश्नों पर उनके विचार समस्या का जो समाधान प्रस्तुत करते हैं वह श्लाघ्य हैं। ब्रेडले इस समस्या से अभिभूत थे किन्तु वे हल को स्पष्ट नहीं स्वीकारे।

राधाकृष्णन् ने मानव समानता और एकता की बात बड़े ही प्रभावपूर्ण शब्दों में कहीं है। उनके ही शब्दों में 'मनुष्य की आधारभूत शारीरिक गठन, उसकी मानसिक रुझान, उसकी नैतिक आवश्यकतायें, उसकी आध्यात्मिक आकांक्षायें, दुनिया भर में एक

जैसी हैं। जन्म, विकास, बचपन और यौवन, बीमारी, बुढ़ापा और मृत्यु, प्रेम और मित्रता, दुःख और सुख का चक्र सभी मनुष्यों के लिये समान है।" अपनी इसी बात को उन्होंने सुभाषित जैसे चिरस्मरणीय शब्दों में कहा–"मानव की यह एकता मुहावरा नहीं है, न ही यह सिर्फ सपना है। यह एक ऐतिहासिक तथ्य बन रहा है।"

राधाकृष्णन् ने विश्व के सभी देशों और सभी संस्कृतियों के परस्पर मिलन और आदान-प्रदान की आवश्यकता को सबल समर्थन दिया। उनकी सशक्त उक्ति है–"किसी भी संस्कृति और किसी भी देश को यह अधिकार नहीं है कि वह अपनी डेढ़ चावल की खिचड़ी अलग पकाये, केवल अपने लिये जीवित रहे। यदि मानव आत्मा को समृद्ध और सम्पन्न बनाने में वह कुछ योगदान करने की स्थिति में हो, तो उसका यह कर्तव्य है कि अपनी उस देन को, अपने उस सन्देश को वह यथाशक्ति संसार के अधिक से अधिक लोगों तक पहुंचाये।"

राधाकृष्णन् ने सभी देशों के योगदान को यथेष्ट महत्व दिया। वे किसी एक देश के पक्षधर नहीं थे। वे मानते थे कि सांस्कृतिक आदान-प्रदान के इस व्यापार में सभी देश समान रूप से भागीदार और महत्वपूर्ण हैं। उनकी देने अब उनकी अपनी संपत्ति न रहकर संपूर्ण मानव-जाति की धरोहर हैं। उनके ही शब्दों में "प्राचीन यूनान, रोमन साम्राज्य और पुनर्जागरण के इटली ने मानवीय प्रगति के लिये जो अंशदान किया, जो देने दीं, उनका संबन्ध केवल आधुनिक यूनान या आधुनिक इटली के निवासियों से ही नहीं है। मानवता को प्राप्त उत्तराधिकार के वे एक अंग बन गये हैं।"

राधाकृष्णन् ने मानव सभ्यता के इतिहास में वर्तमान काल के महत्व को सही प्रकार से आंका। उन्होंने सभ्यता के रोग की सही पहचान की, उसके कारणों को समझा और उसके लिये समुचित पथ्य प्रस्तुत किया। राधाकृष्णन् ने स्पष्ट किया "इस समय हम इतिहास के उन महान युगों में से एक युग में हैं, जब मानवता भविष्य में एक छलांग लगा रही है और अपने राष्ट्रीय-अन्तर्राष्ट्रीय आचरण की धुरी बदल रही है। ... हम संक्रमणकाल के व्यक्तित्व हैं, जो इतिहास की एक नयी स्थिति में कार्यरत हैं।"

उन्होंने समस्या के मूल को वर्तमान काल में मानव के मन और सभ्यता के विकास की स्थिति में ढूंढा है। उनका मत है : "हम अपने युग की सन्तान हैं, नास्तिक, अविश्वासी, शून्यवादी। आदमी के हृदय में दरार पड़ गयी है, एक आन्तरिक अव्यवस्था है, हमारे मानसिक-गठन में एक बड़ा खोट है।" अपनी बात को आगे बढ़ाते हुये उन्होंने कहा : "हमारी वैज्ञानिक और तकनीक की उपलब्धियां सन्देहास्पद है। हम सितारों को छूने और चांद पर पहुंचने का प्रयत्न कर रहे हैं, फिर भी हम प्रभुसत्ता - सम्पन्न राज्यों के बीच स्थापित सम्बन्धों का पल्ला पकड़ रहे हैं जो अणु-युग में विनाश की ओर ले जायगा। अपनी शक्ति और तकनीक की समृद्धि के शिखर पर, हम असुरक्षा के सबसे गहरे क्षणों का अनुभव कर रहे हैं। विज्ञान और तकनीक में अपनी सभी प्रगतियों के

बावजूद हम आज जितनी अर्थहीनता और निरर्थकता का अनुभव कर रहे हैं, उतना हमने पहले कभी नहीं किया।"

राधाकृष्णन् ने भविष्य की नई विश्व-व्यवस्था के आधार के रूप में आध्यात्मिक आस्था की आवश्यकता को रेखांकित किया। उन्होंने कहा : "हमें एक ऐसी धार्मिक आस्था की आवश्यकता है जो विवेकशील हो, एक ऐसी आस्था जिसे हम बौद्धिक व्यक्तिनिष्ठा और सौन्दर्य-शास्त्रीय विश्वास के साथ अपना सकें। एक बड़ी, लचीली आस्था, समूची मानव-जाति के लिये, जिसमें प्रत्येक जीवित धर्म अपना उल्लेखनीय योगदान कर सकता है। हमें एक ऐसी आस्था की आवश्यकता है जो समूची मानव-जाति में निष्ठा रखे, इसके इस या उस टुकड़े पर नहीं, एक ऐसी आस्था, जिसका पल्ला निरपेक्ष और प्रबुद्ध मस्तिष्क सम्मुख विनाश के समय भी पकड़े रह सकें।"

राधाकृष्णन् भारतीय धर्म के श्रेष्ठ उद्घोषक तो थे ही वे मानव-जीवन में धर्म के महत्व के समर्पित समर्थक भी थे। वर्तमान युग में धर्म के महत्त्व और उसकी प्रासंगिकता पर अनेक प्रकार के प्रश्नचिह्न लगाये जा रहे हैं। ये वैचारिक और दार्शनिक होने के साथ ही सामाजिक, आर्थिक और राजनीतिक जीवन की वास्तविकताओं और अपेक्षाओं से प्रेरित होते हैं। राधाकृष्णन् ने मानव-जीवन में धर्म की उपयोगिता को स्थापित करने के लिये प्रयास किया।

राधाकृष्णन् का उद्घोष था कि विश्व की वर्तमान विपन्न स्थिति में परित्राण आध्यात्मिक नव जागरण के माध्यम से ही संभव है। इसके लिये उन्होंने धर्म-दर्शन (फिलास्फी ऑव रेलिजन) का मार्ग बतलाया। धर्म-दर्शन, धर्म-तत्व-मीमांसा (थियोलाजी) से भिन्न है। धर्मों के साम्प्रदायिक सिद्धान्त किसी विशिष्ट काल और देश में प्राप्त आध्यात्मिक अनुभव को प्रस्तुत करते हैं जब कि धर्मदर्शन सभी कालों और सभी देशों के आध्यात्मिक अनुभव का विचार करता है। धर्मदर्शन में धार्मिक अनुभव के प्रति वैज्ञानिक दृष्टि अपनाई जाती है। इसमें सभी सम्प्रदायों की आध्यात्मिक सम्पदा की निष्पक्ष और निर्लिप्त परीक्षा की जाती है।

राधाकृष्णन् भलीभांति समझते थे कि संशयवाद और नैतिक अराजकता से अभिभूत लोग उनके बतलाये मार्ग का अनुसरण सहज ही नहीं करेगें। तार्किक विवेचना से अनुमोदित बुद्धिसंगत सिद्धान्तों को ही स्वीकार किया जायगा। उन्होंने कहा—"चूंकि आज लोग विज्ञान के तौर-तरीकों से परिचित हैं, इसलिये वे चाहेगें कि उनकी प्रश्न करने की आदत बनी रहे। हमें उन्हें ऐसा कुछ देना चाहिये जो उनके विवेक को छूये - बौद्धिक तथा नैतिक। हम कोई ऐसा धार्मिक विश्वास आगे नहीं बढ़ा सकते जिसकी जड़ बुद्धि में न जमी हो।"

किन्तु आध्यात्मिक सत्य के लिये बौद्धिक ज्ञान किस प्रकार अधूरा और अनुपयोगी है यह राधाकृष्णन् भली-भांति जानते थे। बिना किसी आलोचना से भयभीत या कुंठित

हुये उन्होंने बड़ी सच्चाई से कहा–"विज्ञान विश्व की परिधि, वस्तुओं के बाह्य आकार, ब्रह्माण्ड की विविधता और बहुरूपता पर दृष्टिपात करता है, किन्तु अस्तित्व के केन्द्र को, जहां से ये सब वस्तुयें आती हैं और निकलती हैं, केवल एकान्त चिंतन द्वारा महसूस किया जा सकता है। केवल बौद्धिक विचार से ही आप इस अस्तित्व-केन्द्र को नहीं पकड़ सकते।"

राधाकृष्णन् परंपरा का सम्मान करते थे, किन्तु वे अतीत से बंधे नहीं थे। उनका कहना था–"पूर्वकालीन शास्त्र हमारे युग की समस्याओं का समाधान नहीं कर सकते। भारतीय संस्कृति के महान प्रतिनिधि गतिशील और निरन्तर प्रयास करने वाले व्यक्ति थे। हम उनकी प्रेरणा के प्रति सच्चे नहीं हैं यदि हम निरन्तर गतिशीलता के युग में शान्त होकर बैठें और प्राचीन ऋचाओं का गायन करें।"

दार्शनिक और चिन्तक के रूप में राधाकृष्णन् स्वयं अपना मूल्यांकन करते थे। कई अवसरों पर उन्होंने अपने चिन्तन को स्वयं प्रस्तुत किया। उन्होंने अपनी आलोचना का प्रत्युत्तर भी दिया। वे यह स्पष्ट कहते थे कि उनका अपना चिन्तन कहां तक मौलिक और नवीन है–"यद्यपि मैं प्राचीन और नवीन, पूर्व और पश्चिम के महान चिन्तकों का प्रशंसक हूँ, किन्तु मैं यह नहीं कह सकता कि मैंने इनमें से किसी एक का अनुसरण किया है और उसके संपूर्ण सिद्धान्तों को स्वीकारा है। मेरा यह अभिप्राय नहीं है कि मैं दूसरों से सीखने को तैयार नहीं अथवा मैं उनसे प्रभावित नहीं हुआ। ... मेरे चिन्तन का एक दूसरा स्रोत भी रहा है। यह भी अनुभव से निःसृत है और पठन और अध्ययन मात्र से ही प्राप्य नहीं है। यह आध्यात्मिक अनुभव से उत्पन्न है, तर्क-सम्मत प्रमेयों से प्रतिपादित नहीं है।"

राधाकृष्णन् को मानव की आत्मिक शक्तिं में अपार विश्वास था। वे विज्ञान, तर्क, परंपरा सभी से ऊपर मानव की आत्मिक शक्ति को स्थान देते थे। उनके विचार में मानव की आत्मा में इतनी शक्ति है कि वह विषम से विषम समस्या का हल ढूंढ़ सकती है, कठिन से कठिन विरोध को चूर कर सकती है। उनके ही प्रभावपूर्ण शब्दों में "जब हम हतबुद्धि और भ्रांत होकर भविष्य के सम्मुख खड़े हों और हमें राह दिखाने वाला कोई स्पष्ट प्रकाश नहीं है, तब मानव-आत्मा की शक्ति ही एकमात्र शरण रह जाती है। यदि हम उसी के द्वारा शासित होने का संकल्प कर लें, तो हमारी सभ्यता अपने सब से शानदार युग में प्रवेश कर सकती है।"

राधाकृष्णन् ने संसार के स्वरूप और मानव की नियति के विषय में कुछ उदार विचार और कुछ सबल तर्क प्रस्तुत किये। उन्होंने पुनर्जन्म के सिद्धान्त का समर्थन करते हुये कहा–"इसका स्वीकारना इसके नकारने से अधिक तर्कसंगत है। भारत में ही नहीं अन्य देशों में इसका दीर्घकालीन इतिहास है। मृत्यु के उपरान्त स्मृति की समाप्ति से आत्मा की निरन्तरता का दार्शनिक सिद्धान्त बाधित नहीं होता।"

राधाकृष्णन् ने मानव के विकास की भावी संभावना के प्रति विश्वास जाग्रत किया। मृत्यु के अनन्तर भी शेष रहना ही मानव-व्यक्तित्व की नियति नहीं है। चेतन के सर्वोच्च स्तर की प्राप्ति ही उसका लक्ष्य है। जिस प्रकार पदार्थ से जीवन, जीवन से बुद्धि और बुद्धि से मूल्यों की चेतना का विकास हुआ, उसी प्रकार मूल्यों की चेतना से ईश्वरीय अनुभूति का विकास हुआ। अर्द्ध-मानव से मानव-जीवन का विकास हुआ है। इसी प्रकार मानव-जीवन से दैवी जीवन का विकास होगा। इसकी स्थापना करते हुये राधाकृष्णन् ने कहा 'जो कुछ भी व्यक्ति ने किया है, वही सम्पूर्ण जाति भी अन्ततः करने में सफल होगी। जब ईश्वर का अवतार कुछ व्यक्तियों में ही नहीं संपूर्ण मानवता में संभव होगा तभी नई सृष्टि होगी, नर-नारियों की एक नई जाति होगी, मानव-जाति का परिवर्तन, मुक्ति और नवजन्म होगा और संसार की नये प्रकार से सृष्टि होगी। यह संसार की नियति है, यही सर्वोच्च आध्यात्मिक आदर्श है।'

राधाकृष्णन् ने विश्वीय धर्म की संभावना को स्वीकारा है। भविष्य के लिये उनके उत्साहवर्धक वाक्य हैं : 'महान धर्मों का उद्‌भव और विकास विश्व के सीमित प्रदेशों में हुआ। उस समय शेष मानवता से सम्पर्क स्थापित करना कठिन था। किन्तु अब विज्ञान और व्यापार के प्रभाव के माध्यम से एक विश्व-संस्कृति अपने को ढाल रही है। असंगत सिद्धान्तों का खण्डन न करके उन्हें परे हटा दिया जाता है और धर्म के सार्वभौम तथ्यों को जिनके विषय में सहमति है बल दिया जाता है। आने वाले वर्षों में इस प्रक्रिया को गति दी जायेगी और धर्मों के क्रमिक सम्मिलन से एक विश्वधर्म सक्रिय होगा।'

राधाकृष्णन् के अनुसार ईश्वरीय उपस्थिति के साक्षी केवल पूर्व के देशों में ही सीमित नहीं रहे हैं। अनेक पाश्चात्य देशों में असंख्य लोगों ने ईश्वरीय अस्तित्व की अनुभूति का समर्थन किया है। यह उतना ही पुरातन है जितनी की मानवता स्वयं है और यह किसी एक जाति तक सीमित नहीं है। इसके समर्थन में प्रमाण इतने बहुल हैं कि उनसे भागा नहीं जा सकता। राधाकृष्णन् ने अपनी विशिष्ट शैली में कहा–'मुझे तो यह लगता है कि विभिन्न धर्मों की रहस्यात्मक परंपराओं में एक उल्लेखनीय आत्मिक एकता विद्यमान है। चाहे जिस धर्म के वे अनुयायी हों, सभी रहस्यवादी आध्यात्मिक दृष्टि से सगोत्र हैं, एक ही बिरादरी के हैं। अपने ऐतिहासिक स्वरूपों में विभिन्न धर्म जहां हमें सीमित समूहों तक ही बांध रखते हैं और विश्व-समाज के प्रति निष्ठा के विकास का विरोध करते हैं, वहां रहस्यवादियों ने सदा ही मानवता के बन्धुत्व का प्रतिपादन किया है। वे नामों के नाम पर किये जाने वाले अत्याचारों और धर्म-संप्रदायों की पारस्परिक प्रतिद्वन्द्विता का अतिक्रमण करते हैं, साथ ही, प्रजातियों के संघर्षों और राष्ट्रों के कलहों से भी वे ऊपर उठे होते हैं। रहस्यवाद आत्मा का धर्म है, इसलिये वह किन्हीं सिद्धान्तों या मान्यताओं का हठधर्मितापूर्वक खण्डन करने की दो अतियों से दूर रहने की

चेष्टा करता है। सभी लक्षणों से सही संकेत मिलता है कि रहस्यवाद के ही भविष्य का धर्म होने की संभावना है।"

भारतीय धर्म की विश्व के स्तर पर विवेचना और मूल्यांकन करने में राधाकृष्णन् की विशिष्ट देन है। राधाकृष्णन् ने दिखलाया कि रहस्यवादी आत्मज्ञान की परंपरा उपनिषदों में मुखर हुई। यह पश्चिम की ओर गई और यूनानी दर्शन के माध्यम से कैथोलिक तत्व-मीमांसा में स्वीकृत हुई। ईसाई परंपरा में यह अनेक धाराओं में से एक धारा मात्र है, जो अत्यन्त जोरदार नहीं है। किन्तु भारतीय परंपरा में यही प्रमुख धारा है। भारत में धार्मिक सहिष्णुता का आधार भी यही है। दूसरे के मत, उनके देवताओं का अपमान न करना, अपने धर्म की श्रेष्ठता न बघारना, दूसरों को सराहना और स्वीकारना भारत की सकारात्मक सहनशीलता की अभिव्यक्तियाँ हैं।

राधाकृष्णन् ने धर्म की समस्या के विषय में विश्व के सम्मुख भारतीय समाधान को स्वीकारने के लिये बड़ी जोरदार पैरवी की। हिन्दू धर्म ब्रिटिश राष्ट्रकुल की भांति है। राष्ट्रकुल में अनेक राष्ट्र हैं जिनके अपने कानून, अपनी लोकसभा और अपने राजनीतिक दल होते हैं। हिन्दू धर्म मत की एकरूपता और व्यवस्था की एकता के स्थान पर दृष्टिकोण और लक्ष्य की एकता की आवश्यकता को महत्व देता है। इसने दैवी चेतना की प्राप्ति को धार्मिक जीवन का आदर्श माना है, सम्प्रदाय, मत अथवा किसी धार्मिक नेता में विश्वास को नहीं। आवश्यक यह है कि तुम्हारे मत, दर्शन या पथ तुम्हें ईश्वर के साक्षात्कार के लक्ष्य तक ले जायें।

भारतीय धर्मों के सैद्धान्तिक और ऐतिहासिक अध्ययन पर राधाकृष्णन् ने अनेक ग्रन्थों की रचना की। विश्व-धर्म की प्रस्तुति की दिशा में इनका महत्व है। राधाकृष्णन् ने भारतीय संस्कृति के इतिहास में बौद्ध धर्म की भूमिका और सक्रिय योगदान को उजागर किया। बौद्ध धर्म विद्रोह का स्वर नहीं था, यह सुधार के लिये विकल आत्मा का विरोध था। इस मूल्यांकन से उन्होंने पूरे एशिया को फिर से भारतीय धार्मिक चेतना से बांधा और विश्व में प्रबुद्ध जन मानस को भारत की ओर आकृष्ट किया। राधाकृष्णन् ने चीन में एक अवसर पर कहा—"संप्रति हमारे बीच बौद्ध धर्म में रुचि की पुनर्जाग्रति हो रही है। भारत में वर्तमान आध्यात्मिक जागरण में गौतम बुद्ध और उनकी शिक्षा को अपना समुचित महत्व प्राप्त हुआ है। बुद्ध हिन्दू धर्म के सुधारक थे, उसके विरोधी नहीं। इस स्वीकृति की निरन्तर वृद्धि हो रही है। उनके मूलभूत सिद्धान्तों की जड़ें उपनिषदों में हैं। देश के सभी भागों में नये बौद्ध मन्दिरों का निर्माण हो रहा है। इससे यह आशा सर्वथा होती है कि पूर्व में आध्यात्मिक जीवन को उद्घोषित करने में भारत पुनः महत्वपूर्ण भूमिका निभायेगा।"

हिन्दू धर्म की ओर राधाकृष्णन् का दृष्टिकोण सहज और स्वस्थ है। भारतीय धर्म और दर्शन की प्रमुख विशिष्ट अवधारणाओं, यथा धर्म, ज्ञान, योग, माया, लीला और

मोक्ष, के विषय में पाश्चात्य जगत् में प्रचलित भ्रान्तियों का निराकरण करके उन्होंने उनके सही स्वरूप को प्रस्तुत किया। उन्होंने प्रसिद्ध जर्मन दार्शनिक श्वाइट्ज़र की आलोचना का भी सटीक उत्तर दिया। श्वाइट्ज़र के अनुसार भारतीय विचारधारा संसार और जीवन को नकारती है।

साथ ही राधाकृष्णन् ने भारतीयों को हिन्दू धर्म की वास्तविक आत्मा को पहचानने और वर्तमान की समस्याओं से उसको जोड़ने की सलाह दी। भारत की आध्यात्मिक परंपरा के अनुकूल सामाजिक और धार्मिक जीवन में परिवर्तन लाने के लिये उन्होंने कुछ साधारण सिद्धान्त निर्धारित किये और इनके आलोक में कुछ व्यावहारिक परिवर्तनों और सुधारों को प्रस्तावित किया। ये मुद्दे हैं–हिन्दू धर्म के कर्मकाण्ड और संस्कार, विवाह के नियम, सामाजिक व्यवस्था, स्त्री-मुक्ति और अछूत-प्रथा की समाप्ति।

आज डा. राधाकृष्णन् की जन्मशती के दिन, भारत की वर्तमान समस्याओं और मानव-संस्कृति के इतिहास को देखते हुये, उनके कार्य और विचार सबसे अधिक प्रासंगिक हैं। देश के जीवन में विभिन्न क्षेत्रों और स्तरों पर जो अन्धकार और निराशा हमें घेरे हुये हैं उसमें आशा की किरण विद्यालयों और शिक्षकों से ही प्रकाशित होती है। जहां समाज को भविष्य के निर्माता अध्यापकों को समुचित सम्मान देकर उनमें आत्मविश्वास का संचार करना है, वहीं अध्यापकों से अपेक्षा है कि राष्ट्रनिर्माण के पवित्र और कठिन कार्य को उचित रूपसे निभाने के लिये वे समर्पण, त्याग और निष्ठा के द्वारा अपने को चुनौती के उपयुक्त बनायें। युद्ध, हिंसा और भौतिकवादी आंधी से त्रस्त मानवता को उसके विपन्न वर्तमान और अन्धकारमय भविष्य में मार्ग-निर्देश के लिये राधाकृष्णन् का प्रबुद्ध और व्यावहारिक आध्यात्मिक दर्शन आशादीप बन सकता है।

डॉ. राधाकृष्णन् का जीवन दर्शन

*जनार्दन उपाध्याय**

डॉ. राधाकृष्णन् भारतीय प्रज्ञा के प्रतीक पुरुष हैं। इनका जीवन दर्शन भारतीय धर्म, दर्शन एवं संस्कृति के उदात्त तत्त्वों की समन्विति का दर्शन है। आध्यात्मिक धर्म से निर्मित इनका जीवन दर्शन एक ऐसे संसार की कल्पना करता है जो अपेक्षाकृत अधिक विस्तृत और गम्भीर है, क्योंकि इसकी परिधि में युद्ध और क्रान्ति की चिनगारियाँ समाती नहीं हैं। उसमें ऐसी दार्शनिक परम्परा की प्रतिष्ठा है जो अधिविद्यक प्रणाली की उपज न होकर मानव जाति के धार्मिक जीवन से उत्पन्न है। उन्होंने अपने इस जीवन दर्शन में सत्य को सम्पूर्ण पहलुओं से देखकर उसकी उद्धारक शक्ति में विश्वास किया है। इसी से यह दर्शन समूचे धर्म का प्रतिनिधित्व करने वाला ऐसा जीवन दर्शन बन जाता है जो देशकाल की सीमा से ऊपर है।

डॉ. राधाकृष्णन् के जीवन दर्शन के निर्माण में उनके प्रातिभ ज्ञान, संस्कार, परम्परा, अध्ययन, अनुभूति एवं युगबोध का योगदान है। रचनात्मक प्रेरणां प्रातिभ ज्ञान एवं संस्कार के कारण है। उन्होंने युग की स्थितियों, परिवेशों एवं प्रवृत्तियों का अध्ययन किया इसी से इनके जीवन दर्शन में युग बोध की कसमसाहट से निसृत जीवन मूल्यों का रूपायन है। ईसाई आलोचकों की चुनौतियों से विद्ध होकर धर्म एवं जीवन के मूलतत्त्वों की मीमांसा इन्होंने अपने "द इथिक्स आफ वेदान्त" में किया।

डॉ. राधाकृष्णन् के जीवन दर्शन को विश्लेषित करने के लिए कुछ महत्वपूर्ण बिन्दुओं को उठाना समीचीन होगा। जीवन क्या है? उसकी उपयोगिता क्या है? डॉ. राधाकृष्णन् का इस प्रसंग में कथन है कि जीवन आनन्दमय कोष का उदात्त रूपायन है। मानव जीवन सृष्टि विकास क्रम में विकसित होकर आनन्दमय कोष में पहुँचता है। औपनिषदिक चिन्ता में विकास के पाँच चरण उल्लिखित है : अन्नमय कोष, प्राणमय कोष, मनोमय कोष, विज्ञानमय कोष और आनन्दमय कोष। तैत्तिरीयोपनिषद् अत्यन्त ही प्रांजल रूप में क्रमशः विकसित पाँच कोषों का वर्णन द्वितीय अनुवाक् से लेकर पंचम अनुवाक् तक करता है।[1] पंचम अनुवाक् में उपनिषदकार कहता है : तस्माद्वा एतस्माद्विज्ञानमयादन्योऽन्तर आत्माऽऽनन्दमयः।तेनैष पूर्णः। स वा एष पुरुष विध एव। तस्य पुरुष विधतामन्वयं पुरुषविधः। तस्य प्रियमेव शिरः। मोदो दक्षिण पक्षः। प्रमोदो उत्तरपक्षः। आनन्द आत्मा।[2] इसे इस तालिका में स्पष्ट देखा जा सकता है।

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*. प्रध्यापक : अंग्रेजी-हिन्दी
संस्कृतविद्या धर्म विज्ञान संकाय
काशी हिन्दू विश्वविद्यालय, वाराणसी

काया	चक्र	लोक	तत्त्व	तन्मात्रा	कोष	वृत्ति	वर्ण
१. भौतिक काया	मूलाधार (चार दल)	भूलोक	क्षिति	गन्ध (रस, रूप स्पर्श, शब्द भी क्षिति में वर्तमान)	अन्नमय कोष	धर्म, अर्थ काम, मोक्ष	व श ष स।
२. भाव काया	स्वाधिष्ठान (छः दल)	भूवःलोक	जल	रस (रूप स्पर्श, शब्द शब्द भी जल में है)	काममय कोष	अवज्ञा, प्रश्नर्य, मूर्च्छा अविश्वास, सर्वनाश, क्रूरता।	व, भ, म, य, र, ल!
३. सूक्ष्म काया	मणिपूर (दस दल)	स्वःलोक	अग्नि	रूप (स्पर्श शब्द भी वर्तमान है)	प्राणमय कोष	लज्जा, पिशुनता, ईर्ष्या, सुषुप्ति विषाद तृष्णा मोहघृणा भय	ड, ढ, ण, त, थ, द, ध, न, प फ।
४. मनस काया	अनाहत (बारह दल)	महःलोक	वायु	स्पर्श(शब्द भी वायु में है)	मनोमय कोष	आशा, चिन्ता चेष्टा, ममता, दंभ अहंकार आदि।	क, ख, ग, घ, ङ, च, छ, ज, झ ट, ठ
५. आत्म काया	विशुद्ध चक्र (सोलह दल)	जनः लोक	आकाश	शब्द	विज्ञान मय कोष	षडज, ऋषभ, गांधार मध्यम पंचम धैवत निषाद	अ आ, इ ई, उ ऊ, ऋ ॠ, ऌ, ए ऐ, ओ औ अं अः
६. ब्रह्म काया	आज्ञा चक्र (दो दल)	तपःलोक	—	—	आनन्द-मय कोष	परा अपरा	ह और क्ष।

राधाकृष्णन् की दृष्टि में आज का मानव विकास के विज्ञानमय कोष में है। विज्ञान की अनेक उपलब्धियाँ हैं जो अतीत की उपलब्धियों से अत्यन्त प्रबल और प्रचुर हैं। यह भौतिकता का विकास है। विज्ञान की प्रक्रिया में व्यक्ति-व्यक्ति, राष्ट्र-राष्ट्र में अन्तर है। आनन्दमय कोष की स्थिति इससे बहुत ऊँची है। यह सम्पूर्ण मानव जाति को समान देखने की आस्था का अभ्युदय है। ऐसी आत्मिकता भारतीय आर्षता की ही विशेषता है।

यहीं पर जड़ चेतन दोनों स्तरों पर सोऽहं का उद्घोष है। परिणामतः जड़ चेतन, रूप, अरूप, देशकाल, स्थाणु क्षिप्र इन सब द्वैत मूलक स्थितियों में आत्मभाव का बोध है। राधाकृष्णन ने स्पष्ट कहा है कि मानवीय स्वत्व के लिए आवश्यक है कि वह पदार्थता या जड़ीय स्वत्व को भी हिरण्यमय बनावें। यह आनन्दमय चरण में ही सम्भव है। इसलिए विज्ञान को चाहिए कि इसे लाने के लिए प्रयत्न करें। आनन्द की उपलब्धि के सम्पूर्ण साधनों को लगा देना आवश्यक है, तभी हम औपनिषदिक ज्ञान से आगे बढ़कर ऐसी पूर्णता प्राप्त करेगें जिससे भ्रातृत्व तथा विश्व मैत्री का विकास होगा। यह उनके जीवन दर्शन का मूलभूत तत्त्व है। इन्होंने जीवन की पूर्णता आनन्दमय कोष में देखा है।

उनकी दृष्टि में मनुष्य मृष्मय एवं चिन्मय तत्त्वों की समन्विति का प्रतिफलन (Manifestation) है। उन्होंने स्पष्ट कहा है "मनुष्य एक जटिल बहु आयामी (Multidimensional) प्राणी है, जिसके अन्दर भौतिक तत्त्व, जीवन, चेतना, बुद्धि और दिव्य ज्योति के विभिन्न तत्त्व विद्यमान है। जब वह उच्चतर स्तर पर कार्य करता है, तब वह स्वतंत्र होता है और वह अन्य तत्त्वों का उपयोग अपने प्रयोजन की पूर्ति के लिए करता है। परन्तु जब वह वस्तुरूपात्मक प्रकृति के स्तर पर होता है, जब वह अनात्म से अपने भेद को पहिचान नहीं पाता तब वह प्रकृति के यंत्र जाल का दास बन जाता है। परन्तु जब वह मिथ्या रूप से अपने आप को वस्तु रूपात्मक जगत के साथ एक समझ रहा होता है और यह अनुभव कर रहा होता है कि वह प्रकृति की आवश्यकताओं के अधीन है, उस समय भी वह एकदम हताश नहीं होता, क्योंकि अस्तित्व के सब स्तरों पर एक ही आत्मा काम कर रही होती है।"[4]

इनकी जीवन दृष्टि में जीवन एक गत्वर प्रक्रिया है। गत्वरता ही जीवन है। इसमें जो लय, छन्द, समरसता हैं, वह मानव निर्मित रचना में नहीं है। यह देवता का अमर काव्य है : पश्य देवस्य काव्यं न जीर्णति न ममार च।" यह सौन्दर्यमय है। इसलिए सत्य है। चूँकि सत्य जीवन का ॠत तत्त्व है। इसलिए वह शिव भी है। इस प्रकार जो सद्चिद् आनन्द है वही मानव रूप में प्रतिफलित है। जो भी व्यक्ति जीवन की इस हिरण्यमयी धारा को पहचानता है वह विश्वव्यापी छन्द धारा से एकमेक होकर आह्लादित होता है। क्या जीवन में किसी बिन्दु पर रूका जा सकता है? रूकना तो मृत्यु है। अपने लक्ष्य की प्राप्ति तक मनुष्य को चलना है :

> उत्तिष्ठत जाग्रत,
> प्राप्य वरान्निबोधत।
> क्षुरस्य धारा निशिता दुरत्यया
> दुर्गं पथस्त त्कवयो वदन्ति॥[5]

यही वैदिक उद्घोष जीवन का मूलमंत्र है। यह संसार भयावह है, मीलों चलना है। प्रचण्ड अन्धकार भी है। पर वर्चस्वी मनीषी अपनी यात्रा पर बढ़ता रहता है। अपने लक्ष्य की प्राप्ति तक वह बिना रूके चलता रहता है :

"Woods are lovely, deep and dark
I have promises to keep
And miles to go before I sleep
And miles to go before I sleep"[6]

इसी से राधाकृष्णन् ने जीवन को कभी स्थिर (Static) नहीं माना है। उसमें गत्वरता है। वह डायनॉमिक है। क्योंकि गति ही जीवन है : चरैवेति, चरैवेतिः चलते रहो, चलते रहो। चलने वाला ही मधु अर्थात् अमृतत्व पाता है :

चरन् वै मधु विन्दति चरन् स्वादुमुदुम्बरम्
सूर्यस्य पश्य श्रेमाणं यो न तन्द्रयते चरंश्चरैवेति॥[7]

चलने के क्रम में अनेक बाधाएँ आ सकती हैं। हताशा के क्षण भी आ सकते हैं, नैराश्य का प्रभाव हो सकता है, पर वर्चस्वी व्यक्तित्व उसमें भी जीवन को गतिशील पाता है। निराशा स्थायीत्व नहीं है। मनुष्य इससे अपार बल समेट कर अन्धकार से जूझने के लिए खड़ा होता हैं। राबर्ट ब्राउनिंग इस संदर्भ में उल्लेख्य है :

"Then welcome each rebuff
That turns earth's smoothness rough
Each sting that bids, nor sit, norstand, but go".[8]

राधाकृष्णन् ने जीवन सत्य को समग्र रूप में देखा है। जीवन में अगर आनन्द है, तो दुःख भी है। इसलिए अगर आनन्द की स्वीकृति है तो दुःख को भी स्वीकार कर लों। आनन्द और दुःख एक जीवन के दो पहलू हैं। विवेकी मनुष्य बिना पराजित हुए उसे अपनाता है :

सुखं वा यदि वा दुःखं प्रियं वा यदि वाऽप्रियम्
प्राप्तं प्राप्तमुपासीत हृदयेना पराजितः॥[9]

उनकी दृष्टि में अपराजेय व्यक्तित्व का यही रहस्य है। मनुष्य जीवन में लड़ता है। पर हार नहीं मानता।

जीवन की उपयोगिता क्या है? इस प्रसंग में उनकी दृष्टि वैदिक है। कहते हैं 'अपनी क्षमतानुसार सर्जन करो, अन्यथा सृष्टि के लिए कोई उपयोग नहीं है। मानव की क्षमताओं की सार्थकता उसके सर्जन अर्थात् कृतित्व में है। इसलिए सर्जन उसका धर्म है। जो भी क्षणप्राप्त है उसमें सर्जन करना है :

यद्येक वृषोऽसि सृजारसीऽसि॥
यदिद्वि वृषोऽसि.....भिवृषोऽसि.....चर्तुवृषोऽसि-पञ्च

वृषोऽसि.....सप्तवृषोऽसि, अष्टवृषोऽसि.....नववृषोऽसि
सृजारसोऽसि यद्येवादशोऽसि सो पोदकोऽसि।[10]

सर्जन का बन्द होना सृष्टि के लिए अनुपयोगी होना है। सर्जन जीवन है। सर्जन से भागना मृत्यु है। इस जड़मय संसार में मृत्यु और सर्जन का संघर्ष अनादि है। सर्जनात्मिका शक्ति ऊर्ध्वगामी है, उसमें जड़ता नहीं है। इसी से तो नन्हा सा बीज का कोमल अंकुर धरित्री के गुरूत्वाकर्षण के विपरीत धरातल को फोड़कर ऊपर निकल आता है। यह सर्जनात्मिका शक्ति है। सर्जन में ऐसा वर्चस्व है जो जीवन को कर्दम से ऊपर उठाकर आनन्द लोक में पहुँचा सकता है। सर्जन ऊर्ध्वगामी और सर्जक ऊर्ध्वचेता है। ऊर्ध्वगति सात्विक है। तमस नीचे की ओर जाता है, रजस मध्यस्थ है :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्य गुण वृत्तिस्था अधो गच्छन्ति तामसाः॥[11]

शैतान से लड़ने, मृत्यु से निपटने, अन्धकार को जीतने, तमस से ज्योति, मृत्यु से अमृतत्त्व, असत् से सत् : (असतो मा सदगमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतंगमय)' की ओर यात्रा के लिए सर्जन ही मूल कर्म है।

इनकी जीवन दृष्टि में अहं का विसर्जन महत्वपूर्ण तत्त्व है। अहं का विसर्जन मानव का सबसे बड़ा धर्म है। अपने को खपाकर ही कुछ पाया जा सकता है। अपने को गलाकर अपनी समूची इयत्ता को हटाकर विराट में समाया जा सकता है। इसी से गलने में सौन्दर्य है, जलने में भी वही सौन्दर्य है। नदियाँ अपना नाम गोत्र कुल का परित्याग करके ही सागर से मिल पाती हैं : सयथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नाम रूपे समुद्र इत्येवं प्रोच्यते। एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेषः श्लोकः।'[12]

राधाकृष्णन् ने अहं के विसर्जन पर बल दिया है। उनका कथन है 'हमे अपने अहं से ऊपर उठना होगा बढ़ते हुए उस सर्वोच्च आत्मा तक पहुँचना होगा जिसकी अहं भी एक अभिव्यक्ति है। जब हम अपनी व्यक्तिगत सत्ता को भगवान के साथ एक कर देते हैं, तब त्रिगुणात्मक प्रकृति से ऊपर उठ जाते हैं। हम त्रिगुणातीत हो जाते हैं और संसार के वन्धन से मुक्त हो जाते हैं।'[13]

राधाकृष्णन् के जीवन दर्शन में धर्म का अनुभूति से सम्पृक्त होकर स्वतंत्र अस्तित्व है। धर्म अनुभूति की एक ऐसी ईकाई है जिसे किसी अन्य के साथ जोड़ा नहीं जा सकता। धर्म के स्वतंत्र अस्तित्व के कारण उसे नैतिकता या सदाचार से नहीं जोड़ा जा सकता है इसी से उन्होंने धर्म को Ethics और आचरण संहिता से ऊपर रखकर विचार किया है। धर्म की आधार भूमि अनन्त की चेतना है। यह मूलतः ऋत तत्त्व का प्रत्यभिज्ञान है। धर्ममय दृष्टि के उद्बोधन पर व्यक्ति अनन्त से संस्पर्शित होकर उससे

एकमेक होता है। इनकी दृष्टि धर्म के उस उदात्त रूप पर जाती है जहाँ जीवनबद्ध न होकर मुक्ति की ओर अग्रसर है।

आत्मिक आरोहता की प्रणवता धर्म स्थिति है। इसे चेतनात्मक प्रज्ञा से अनुभव किया जाता है। आत्मिक आरोहता की प्रणवता का अर्थ है चेतनात्मक प्रज्ञा से प्राप्त अनुभव की वह स्थिति जहाँ शब्द अर्थ के उपरान्त केवल ध्वनियाँ ही शेष रह जाती हैं। अन्तिम अवस्था में तीन आधारभूत ध्वनियों में मात्र नाम रूप ॐकार प्रणव ही रहता है। यहाँ आरोह, निस्पृहता, सब निःशेष हो जाते हैं। यहाँ चैतन्यात्मा शब्द अर्थ, नृत्य, अनृत्य, स्पृहा, निस्पृहा, स्थाणु शिप्र, जड़ चेतन, देशकाल सबसे ऊपर होकर महाशून्य गगन में विचरण करते हुए मधुमती भूमिका का आस्वादन करती है।

धर्म की इस उदात्त दृष्टि ने भारत में समस्त चिन्तन को धर्ममय बना दिया। धर्मबद्धता यहाँ नहीं है। पाश्चात्य जगत में सर्वत्र जीवन की समूची गतिविधियाँ क्षेत्रीय या विभाजित हैं। वे समरस नहीं है। अगर कहीं केन्द्रीय रूप में धर्म है भी तो जीवन धर्ममय न होकर धर्मबद्ध है। इसका स्पष्ट रूप हमें इस्लाम में मिलता है। इस्लामी प्रभाव ने भारतीय जीवन को भी किंचित् अंश में धर्मबद्ध किया। धर्मबद्धता से जड़ता भी आयी। इस्लाम में धर्म के चैतन्य रूप की अपेक्षा पदार्थिक रूप ही है। करुणा ईसाई धर्म की आधारभूमि है जो अधिक उदार है। पर ईसाई उदारता भारतीय धर्म की भाँति दृष्टि न होकर आचरणमात्र ही है।[14]

धर्म की इस आत्मिक आरोहता की ज्ञान शून्यता के कारण अंग्रेजों ने भारतीय धर्म पर आघात किया। वे इससे मर्माहत होते हैं और इसका खण्डन कर उसकी महत्ता प्रतिपादित करते हैं। पाश्चात्य चिन्तकों ने भारतीय धर्म दृष्टि को सांसारिकता या ऐहिकता से विमुख माना है। परन्तु डॉ. राधाकृष्णन् कहते हैं कि भारतीय धर्म असंसारिक या अपर संसारिक नहीं हैं: 'यह मान लेना गलत है कि हिन्दू विचार धारा में अप्राप्य को प्राप्त करने पर अत्यधिक बल दिया गया है और उसमें यह दोष था कि वह संसार की समस्याओं के प्रति निरपेक्ष रही। जब गरीब लोग हमारे दरवाजे पर नंगे और भूखे मर रहे हों, उस समय हम आन्तरिक धर्मनिष्ठा में लीन नहीं हो सकते। गीता हमसे कहती है इस संसार में रहें और इसकी रक्षा करें।'[15]

डॉ. राधाकृष्णन् सभ्यता को आत्माभिव्यक्ति मानते हैं। यह आत्मा का कार्य है, शरीर और मन का नहीं। आधुनिक परिप्रेक्ष्य में सभ्यता शारीरिक आवश्यकताओं की अभिव्यक्ति है। इनके लिए सभ्यता भौतिकता (Physics) से ऊपर आध्यात्मिकता (Meta Physics) की अभिव्यक्ति है। आज के मानव की यही विडम्बना है कि उसने आत्मा की शक्ति को अभिव्यक्ति को शरीर और मन की एषणाओं की अभिव्यक्ति मान लिया है। उनकी दृष्टि में यह धारणा ही मानवता के विनाश का हेतु है। उन्होंने स्पष्ट कहा है कि 'सामाजिक जीवन में दार्शनिक परिज्ञान को मूर्त्तरूप देना ही भारतीय सभ्यता है।'

उन्होंने सामाजिक अव्यवस्था और सभ्यता के विनाश की स्थितियों का हेतु स्वयं मनुष्य को माना है। क्योंकि वह नैतिक एवं अध्यात्मिक मूल्यों को भूला चुका है। वह खण्डित बिम्बों का समुच्चय रूप बन गया है। इसी से उसे कुछ भी व्यवस्थित नहीं दीखता :

"What are the roots that cluch, what branches grow
Out of this stony rubbish? Son of man,
You can not say, or guess, For you know only
A heap of broken images,"[16]

नैतिक एवं आध्यात्मिक मूल्यों के ह्रास के कारण मनुष्य का व्यक्तित्व विघटित है। इसीलिए आज के मानव की सबसे बड़ी समस्या उसके व्यक्तित्व के संघटन की है।" एक ऐसे दिव्य अस्तित्व के विकास की, जिसमें कि आत्मिक मूल तत्त्व आत्मा और शरीर की सब शक्तियों का स्वामी हो। यह संघटित जीवन आत्मा द्वारा रचा जाता है। शरीर और आत्मा के मध्य अन्तर, जो मनुष्य को प्रकृति के जीवन से जोड़े रखता है, अन्तिम नहीं है।"[17]

डॉ. राधाकृष्णन् की जीवन दृष्टि में ज्ञान और शक्ति की उपलब्धि ही सब कुछ नहीं है। उनके लिए आत्मा और नैतिकता का विकास आवश्यक है। आत्मा का विकास मनुष्य अपनी हिरण्यमयी यात्रा द्वारा शक्ति के साक्षात्कार से करता है। यह आत्मिक आरोहण की प्रक्रिया है। शरीर, मन, बुद्धि, अहंकार, सबसे ऊपर चिदात्मा का उल्लास है। मनुष्य का विकास समतलीय नहीं है। समतलता देश और जड़ का गुण है। मनुष्य में देशगतता एवं जड़ता के साथ कालगतता और चेतनता भी तदवत है। देशकाल की समन्विति शक्ति सृष्टि है। सृष्टि के सृष्टित्व की तात्त्विकता का बोध पदार्थ नहीं करा सकता। इसी से भारतीय दृष्टि जड़ीय प्रगति को महत्व नहीं देती। यहाँ तो समस्त विपरीतताओं जड़ चेतन, देशकाल, रूप अरूप में आत्मभाव रखती है। यही आत्मिकता की स्थिति वैश्वानर हैं। आत्मिक ज्ञान मन को सब प्रकार के विक्षेपों से हटाकर किया जाता है। साथ ही हृदय को सभी प्रकार के मलों से स्वच्छ करना होगा। परमात्मा की ज्योति स्वतः प्रज्वलित होगी क्योंकि वह ज्योति आत्मा में रहती है :

ज्योतिरात्मनि नान्यत्र समं तत्सर्वजन्तुषु।
स्वयं च शक्यते द्रष्टुं सुसमाहित चेतसा॥

आध्यात्मिक ज्ञान के लिए इन्होंने बुद्धि, संवेग एवं इच्छा पर नियंत्रण आवश्यक माना है। अज्ञान एक अध्यात्मिक अन्धता है। इसे दूर करने के लिए आत्मा के कदर्म को स्वच्छ करना है। इससे ही अध्यात्मिक दृष्टि का उद्बोधन होगा। वासना की आग और लालसाओं के कोलाहल का दमन करना होगा।[18] इच्छाओं संस्कारों द्वारा समर्थित

अनियत ज्ञान, वास्तविकता का बोध नहीं कराता। मन एवं संकल्प की पूर्ण निःशब्दता, अहंकार का रिक्तीकरण उस प्रकाश, ज्ञान या आलोक को उत्पन्न करता है जिसके द्वारा हम बढ़ते-बढ़ते सच्चे अस्तित्व तक पहुँच जाते हैं।[19]

डॉ. राधाकृष्णन् नास्तिक नहीं थे और न वे अनीश्वरवादी ही रहे। वे आस्तिक थे और उनका अनन्त शक्ति सम्पन्न ईश्वर में पूर्ण विश्वास था।' वास्तविक भगवान विश्व के ऊपर उठा हुआ सनातन, स्थानातीत और कालातीत ब्रह्म है जो स्थान और काल में इस दृश्यमान विश्व को सम्भाले हुए हैं। वह सार्वभौम आत्मा है परमात्मा जो विश्व के रूपों और गतियों की आत्मा है। वह परमेश्वर है जो व्यक्तिगत आत्माओं और प्रकृति की गतियों का अध्यक्ष है और विश्व के अस्तित्व का नियंत्रण करता है।'[20]

उनकी दृष्टि में भक्ति व्यक्ति का परमात्मा के साथ विश्वास और प्रेम का सम्बन्ध है। यह भगवान की करुणा में विश्वासपूर्ण आत्मसात्करण के प्रति आत्म समर्पण है। यह एक प्रचुर अनुभव हैं जो सब लालसाओं को समाप्त कर देता है और हृदय को परमात्मा के प्रेम से भर देता है' गुणरहितं कामनारहितं प्रतिक्षण वर्धमानम् अविच्छिन्नम्, सूक्ष्मतरम्, अनुभव रूपम्'[21] श्रद्धा भक्ति का आधार है।

आधुनिकता के संदर्भ में परम्परा का क्या स्वरूप है? राधाकृष्णन् परम्परा को समीक्षित ऐतिहासिक बोध (Critical Historical Sense.) की विकासशील प्रक्रिया मानते हैं। टी. एस. इलियट ने स्पष्ट रूप से रूढ़ियों के अन्धानुकरण को परम्परा बोध में वर्जित किया है।[22] उसने परम्पराओं के अन्धानुकरण को उचित नहीं माना है। उसने परम्परा के स्वरूप निर्धारण में समीक्षित ऐतिहासिक बोध का उल्लेख करते हुए समूची जातीय प्रज्ञा के प्रवहमान तत्त्वों को युगानुरूप नया अर्थ देकर ग्रहण करने की बात की है। डॉ. राधाकृष्णन् प्राचीन मूल्यों को युगानुरूप ग्रहण करने की बात करते हैं और कहते हैं 'इतिहास हमारे सम्मुख समस्यायें प्रस्तुत करता है और यदि हम प्राचीन सिद्धान्तों को नये रूपों में पुनः प्रस्तुत करते हैं तो इसलिए नहीं कि हम वैसा करना चाहते हैं अपितु इसलिए कि वैसा हमें करना ही होता है। शाश्वतता के सत्यों का इस प्रकार पुनः कथन ही हमारे इस काल में एकमात्र ऐसा उपाय है जिसके द्वारा कोई महान धर्मग्रंथ मानव जाति के लिए सजीव रूप में मूल्यवान हो सकता है।'[23]

वस्तुतः परम्परा एक ऐसा सनातन प्रवाह है जिसमें समय-समय पर अनेक सशक्त युगसापेक्ष चिन्तन धाराएँ आकर मिलती रहती हैं और उसे पुष्ट करती रहती हैं। परम्परावादी का अर्थ रूढ़िवादी नहीं, वह तो आधुनिकता का पूरक है। परम्परा में नैरन्तर्य का महत्व है। ऐतिहासिक बोध के संदर्भ में यह अतीत में वर्तमान की स्थिति और वर्तमान में भविष्य की सम्भावना है। इस प्रकार काल का एक अनन्त प्रवाह है जिसमें भूत, भविष्य, वर्तमान सब अन्तर्निहित है :

"Time present and time past
Are both perhaps present in time future
And time future contained in time past
If all time is eternally present
All time is unredeemable."[24]

समग्रतः डॉ. राधाकृष्णन् मानवतावादी थे। वे विश्वबन्धुत्व, विश्वमैत्री के आग्रही थे। उनका हमेशा उद्घोष रहा है कि सबको मित्र भाव से देखो : 'मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे। मित्रस्य चक्षुषा समीक्षामहे'॥ दृते दृहं मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षताम्॥'[25] उन्होंने अपने जीवन दर्शन को आनन्दमय कोष से अनुभव किया है तथा उसे व्यवहारिक जीवन में उतारने का प्रयास किया है। उनके जीवन दर्शन में जातीय चेतना के चिन्मय और भारतीयता के मृण्मय तत्त्वों का अपूर्व संयोजन है। इनका सम्पूर्ण जीवन दर्शन चिन्तन मनन, अनुभव की हिरण्यमयी यात्रा का स्फटिक धवल रूप है। वे हमेशा सम्पूर्ण मानवता के लिए ऋग्वैदिक स्वर में मंगल कामना करते थे :

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्
समानो मंत्रस्समितिस्समानी
समानं मनसहचित्तमेषाम्।
समानी व आकुतिस्समाना हृदयानिवः
समानमस्तु वो मनो यथा वस्सुहासति॥[26]

ॐ सहनावतु सहनौ भुनक्तु, सहवीर्य करवा वहै
तेजस्वि नावधीतमस्तु मा विद्विषा वहै॥ ॐ शान्तिः, शान्तिः, शान्तिः॥[27]

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P.

राधाकृष्णन् की दृष्टि में : धर्म की अवधारणा

उर्मिला चतुर्वेदी *

आधुनिक सभ्यता की विशेषता वैज्ञानिक स्वभाव, मानवतावादी भावना और जीवन के प्रति पार्थिव एवं धर्म निरपेक्ष दृष्टिकोण संसार भर में सदियों पुराने रीति-रिवाज को उखाड़ फेंक रही है और सर्वत्र अशान्ति एवं विक्षोभ उत्पन्न कर रही है। आज संसार एक इकाई बन गया है परन्तु भौतिक एकता और आर्थिक अन्योन्याश्रयता एक सार्वभौमिक मानव-समाज का निर्माण करने में स्वयं समर्थ नहीं है। आज संसार में जितनी फूट है और जितनी भीषण बुराइयों से वह पीड़ित है उतना वह पहले कभी नहीं था। त्यक्त अंधविश्वासों और उन्मूलित विश्वासों के कारण जीवन में रिक्तता उत्पन्न हो गयी है उसको आध्यात्मिकता से भर देना आवश्यक हो गया है। हमारी पीढ़ी के सामने सबसे बड़ा काम विश्व-चेतना के समक्ष ऐसे आदर्शों और संस्थाओं का विकास करना है जो विश्व को रचनात्मक अभिव्यक्ति दे सके। जीवन-चर्या के इस नये स्वरूप का निर्माण एक महान् कार्य है। इस सन्दर्भ में धर्म के आधारभूत तत्वज्ञानों एवं अन्तदृष्टियों का बड़ा महत्व है।

प्रारम्भ से ही धर्म मानव-संस्कृति का वाहक रहा है। धर्म मनुष्य के समग्र अनुभव की महानतम उपलब्धि है। यह जीवन का वह गम्भीरतम रूप है जिसमें मानव जीवन के विभिन्न जटिल और संघर्षशील स्वरूप प्रतिबिम्बित होते हैं। लाखों मनुष्यों के मन, उनके विचार और स्वप्न धर्म के किसी न किसी स्वरूप का निर्माण करते हैं। धर्म ईश्वर का चेहरा है जो हमारे सामने अनावृत रूप में प्रकट होता है। यह वह रीति है जिससे हम जैसे भी हैं वैसे रहते हुए ईश्वर की दिव्य-शक्ति के स्फुरण को स्वीकार करते हैं। यह हमारे लिए अनिवार्य और अपरिहार्य है और इससे हमें मोक्ष प्राप्त होता है। भिन्न-भिन्न प्रकार के धर्म एवं मत स्वरूपहीन सत्य के ऐतिहासिक स्वरूप हैं। धर्म आस्था के द्वारा प्राप्त होने वाला ईश्वरीय ज्ञान उतना नहीं है जितना मनुष्य के अस्तित्व के गहनतम स्तरों का उद्‌घाटन करने और उनसे स्थायी सम्पर्क प्राप्त करने का एक प्रयास। धर्म जीवन की प्रमुख वस्तु है साथ ही उसका प्रकाश और विधान भी है।

राधाकृष्णन् के अनुसार धर्म समग्र यथार्थ सत्ता के प्रति समग्र मानव की प्रतिक्रिया है। उनका मत है कि किसी धर्म का सत्य वह नहीं है जो उस धर्म का विशिष्ट या निजी

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* रीडर-दर्शन विभाग, महिला महाविद्यालय
काशी हिन्दू विश्वविद्यालय
वाराणसी, 221005

हो वरन् धर्म का सत्य उसका वह अंश है जो अन्य सभी धर्मों में एक सा पाया जाता है। विभिन्न धर्म मनुष्य में जीवन के प्रति आस्था उत्पन्न कर उसको जीवन-यापन की विधि बतलाकर और उसे एक धार्मिक सम्प्रदाय तथा जाति में दीक्षित कर उसकी इस आधारभूत आवश्यकता को संतुष्ट करने की चेष्टा करते हैं और इस प्रकार आध्यात्मिक जगत् और मनुष्य के चतुर्दिक वातावरण से जो उसका संबंध टूट चुका है उसको जोड़ देते हैं। इसीलिए धर्मों के प्रणेता महापुरुष, मसीहा और पैगम्बर 'वसुधैव कुटुम्बकम्' के सिद्धान्त का प्रतिपादन करते हैं। धर्म की दृष्टि में मनुष्य के प्रति प्रेम उतनी ही आधारभूत वस्तु है जितनी की परमात्मा की पूजा। धर्म और मानवतावाद परस्पर विरोधी नहीं है। प्रत्येक को दूसरे के अनुग्रहों की आवश्यकता रहती है। सच्चा धर्म मानव-जाति की एकता की अन्तर्दृष्टि द्वारा आध्यात्मिक समाज के निर्माण के लिए कार्य करता है।

धर्म मानव-जीवन का स्वाभाविक विकास है। निस्सन्देह मनुष्य सभी वस्तुओं का प्रतिमान है। केवल उसी की प्रकृति ऐसी है जिसमें पदार्थ से लेकर परमात्मा तक के प्रकृत स्वरूप के प्रत्येक स्तर का समावेश होता है या प्रतिबिम्ब पड़ता है। मनुष्य अपने पंचभौतिक शरीर से अपने को पृथक् कर सकता है और एक विशुद्ध चेतना को प्राप्त कर सकता है जो उसकी अविकारी आत्मत्व की प्रकृत दशा है। अनवरत अभ्यास एवं संयम के द्वारा मनुष्य चाहे तो स्वयं को अपनी विशुद्ध सत्ता तक, उस कर्ता तक जो अपने को सबमें प्रतिबिम्बित करता है; ले जा सकता है और उस व्यवधानहीनता तथा एकत्व की स्थिति में पहुँच सकता है जिसमें जाकर सब उद्वेग समाप्त हो जाते हैं। आध्यात्मिक धर्म का यह मूलभूत सत्य है कि हमारी आत्मा अपने वास्तविक रूप में परमात्मा ही है। मनुष्य का लक्ष्य है आत्मा के इस परमात्म रूप का अन्वेषण करे और प्रबुद्ध होकर अपने को वही समझने लगे। यह समझना मनुष्य को 'एकोऽहं बहुस्याम्' की स्थिति में ला देगा। जिस आत्मा ने अपने आपको पा लिया है, अपना साक्षात्कार कर लिया है वह परमात्मा से भिन्न अपना कोई एकान्त अस्तित्व नहीं समझती। मनुष्य के समक्ष केवल एक ही आदर्श है-स्वयं को सर्वभावेन एवं पूर्णरूपेण मानवीय बनाना। सम्पूर्ण मानव, परिपूर्ण मानव ही आदर्श मानव दिव्य मानव है। अपनी सर्वोच्च और अन्तरतम आत्मा के लिए हमारी साधना ही परमात्मा के लिए की गयी साधना है। आत्मान्वेषण, आत्मज्ञान और आत्मसिद्धि ही मनुष्य का प्रारब्ध है।

धर्म का अर्थ है भय पर विजय, विफलता और मृत्यु का प्रतिकार। भय से सच्ची मुक्ति तो ज्ञान या विवेक के द्वारा ही मिल सकती है। ज्ञान या विवेक ही वह सत्य है जो भय को दूर भगाता है। जब तक धर्म स्वयं भय की अभिव्यक्ति बना रहता है तब तक उनके प्राप्त होने वाली सुरक्षा हमें बहुत मंहगी पड़ती है और उनसे मानव-जीवन विकृत ही होता है। धार्मिक रूढ़ि सिद्धान्त हमें पारस्परिक विनाश की ओर ले जाते हैं। ऐसी

धार्मिक श्रद्धाएं निरर्थक आत्म-बलि के लिए डाला हुआ फन्दा सिद्ध होती हैं। राधाकृष्णन् का मत है कि सच्चे धर्म का लक्षण अभय है जो अपनी अभिव्यक्ति सामंजस्य तथा सन्तुलन के रूप में करता है जो शरीर और आत्मा तथा श्रम और बुद्धि के मध्य पूर्ण समझौते के रूप में और अहिंसा या प्रेम के स्वरूप में प्रकट होता है। अभय तथा अहिंसा, ज्ञान एवं सहानुभूति, स्वतंत्रता और प्रेम-ये युग्म धर्म के सैद्धान्तिक तथा व्यावहारिक रूप हैं। स्वतंत्र व्यक्ति के मन में किसी प्रकार का द्वन्द्व नहीं व्यापकता; उसे न क्रोध होता है न अवसाद। उसे संयत आक्रोश भी नहीं होता क्योंकि जो हमारे विरोधी हैं वे भी हमारे भाई हैं जिनसे हम किसी कारणवश विमुख हो गये हैं और जिन्हें हम चाहें तो प्रेम और सहानुभूति से जीत सकते हैं।

विशेषता की दृष्टि से राधाकृष्णन् विभिन्न धर्मों को दो श्रेणियों में विभाजित करते हैं : एक प्रकार के वे धर्म हैं जो कर्म पर बल देते हैं और दूसरे प्रकार के धर्म अनुभूत ज्ञान का आग्रह रखते हैं। प्रथम श्रेणी वाले धर्मों के लिए धर्म किसी बाह्य शक्ति के प्रति आस्था और आचरण की एक प्रवृत्ति है। दूसरी श्रेणी वाले धर्मो के लिए यह एक अनुभूत ज्ञान है जिसको व्यक्ति सर्वोपरि महत्व देता है। राधाकृष्णन् हिन्दू तथा बौद्ध धर्म को दूसरी श्रेणी का धर्म मानते हैं। इन धर्मो में मोक्ष धर्म का पर्याय है।

राधाकृष्णन् की दृष्टि में धर्म रूपान्तरकारी अनुभव अधिक है ईश्वरबोध वास्तविक धर्म ईश्वर की निश्चित अवधारणा के बिना भी टिक सकता है किन्तु धर्म आध्यात्मिक और पार्थिव, पवित्र और धर्मनिरपेक्ष में भेद किये बिना नहीं टिक सकता। इसीलिए आदिकालीन धर्मों में भी जिसमें जादू-टोने का विशिष्ट व्यवहार होता था हमें धर्म का रूप तो मिलता है परन्तु ईश्वर के प्रति विश्वास नहीं। आस्तिक धर्मों में ईश्वर का अस्तित्व अनवार्य वस्तु नहीं वरन् अनिवार्य है मनुष्य का रूपान्तरण करने वाली धर्म की शक्ति। बुद्ध ने जिस "बोधि" को प्राप्त किया और जिसे उनके अनुयायियों ने पाने की चेष्टा की-एक अनुभूत ज्ञान ही है। सम्बोधि तो बौद्धधर्म के अष्टांग-मार्ग का लक्ष्य एवं उद्देश्य है। हिन्दू विचारधारा में सांख्य दर्शन और जैन दर्शन ऐसी विचार-प्रणालियां हैं जो ईश्वर को स्वीकार नहीं करती किन्तु आत्मिक चेतना की वास्तविक चेतना होने की पुष्टि वे भी करती हैं। आस्तिकवादी आचार्य रामानुज के मत में स्वयं ईश्वर नहीं अपितु आध्यात्मिक चेतना ही वह साधन है जिसके द्वारा ईश्वर को जाना जा सकता है किन्तु सभी भारतीय धर्म इस बात से सहमत हैं कि व्यक्ति के यथार्थ गौरव की उपलब्धि मोक्ष के द्वारा हो सकती है (आत्मप्राप्तिलक्षणं मोक्षम्) विश्वास और आचरण, धार्मिक अनुष्ठान और उत्सव, प्रामाणिक धर्म पुस्तकें तथा रूढ़सिद्धान्तों को आत्मान्वेषण और दिव्य सम्पर्क की अपेक्षा हीन समझा जाता है।

डॉ. राधाकृष्णन् का मत है कि जब हम कहते हैं कि ईश्वर का अस्तित्व है तब इसका अर्थ होता है कि आध्यात्मिक अनुभव प्राप्तव्य है। इस अनुभव की सम्भव्यता

ईश्वर की वास्तविकता का सबसे बड़ा निर्णायक प्रमाण है। यह प्रमाण तथा ईश्वर के संबंध में अन्य सभी प्रमाण परिभाषा और भाषा के विषय हैं। इसी प्रकार आत्मान्वेषण की प्रक्रिया भी बौद्धिक विश्लेषण का परिणाम नहीं है वरन् प्रकृति पर पूर्ण स्वामित्व प्राप्त करने से मनुष्य में जो समग्रता उत्पन्न होती है उसी का परिणाम है। आनुभविक सत्य अपनी उत्पत्ति के रहस्य से या उसके कारण हमारे भीतर के उल्लास से उत्पन्न नहीं होता। वह हमारी आवश्यकताओं, जिनमें बौद्धिक आवश्यकताएं भी सम्मिलित हैं-सन्तुष्ट करता है और इस प्रकार मनुष्य को मानसिक शक्ति प्रदान करता है तथा समुदाय में सामाजिक सामंजस्य उत्पन्न करने में योग देता है। जो व्यक्ति सत्य की झलक भर पा लेता है वह परिपूर्ण मनुष्य बन जाता है, उसका मन उद्वेगहीन और उसका समस्त अस्तित्व सुशान्त हो जाता है। आध्यात्मिक होने का अर्थ तर्क को त्यागना नहीं अपितु उसके पार जाना है। ऐसी निःसंग आत्मा ही धर्म को जन्म देती है। सिनाई पर्वत की निर्जनता में मोसेज को, बोधिवृक्ष के नीचे ध्यानमग्न बुद्ध को, जार्डन नदी के तट पर प्रार्थना की नीरवता में ईसा को, रेगिस्तान के एकान्त प्रवास में पॉल को, मक्का के एक विजन पर्वत पर मुहम्मद को और अलवेर्नो के पर्वतीय प्रदेश की एक खुरदुरी चट्टान पर प्रार्थनारत अस्सीसी के फ्रैंसिस को दिव्य शक्ति और ईश्वर के आश्वासन की उपलब्धि हुई थी। कर्म में जो कुछ महान् है जो कुछ नवीन और रचनात्मक है वह मौन प्रार्थना और एकान्त मनन के क्षणों में आत्मा की अगाध गहराइयों से उद्भूत होता है।

सामान्यतया विभिन्न धर्मों के द्वारा ध्यान और पूजा-आराधना की विधियां बतायी जाती हैं। इन विधियों का उद्देश्य यही होता है कि हमारी चित्तवृत्तियों में स्थिरता आवे और हमारे समस्त अस्तित्व के विधिवत् शुद्धिकरण में सहायता मिले क्योंकि आत्मदर्शन करने और ईश्वरीय सत्य को हृदय में प्रतिष्ठित करने के लिए ये बातें अनिवार्य हैं। हमारी सारी शक्तियां एक ऐसे जीवन की अभ्यस्त हो गयी हैं जिसमें हम कुछ देकर बदले में कुछ पाने की आशा रखते हैं। यदि उन शक्तियों को सार्वभौम जीवन के अनुरूप बनाना है तो हमें अपने भीतर आमूल-चूल परिवर्तन करने की आवश्यकता है। जब धर्म के द्वारा हमारा जीवन आध्यात्मिक बना दिया जाता है तब हमारे मानसिक द्वन्द्व परिशमित हो जाते हैं और हम अपने जीवन को जीवन की प्रशस्त और अखण्ड धारा में बहता हुआ पाते हैं। तब जिन वस्तुओं से भी मनुष्य का सम्बन्ध है वे वस्तुएं हमारे लिए परायी नहीं रह जातीं। जब हम इस स्थिति में पहुंच जाते हैं तब हम इस या उस सम्प्रदाय विशेष के सदस्य न रहकर समग्र मानवता के अपने हो जाते हैं। मानवता के प्रति हमारा प्रेम ही हमारी प्राथमिक देशभक्ति का स्वरूप होता है। संसार के पदार्थों में जो नैसर्गिक भिन्नता या अनेकता पायी जाती है उसके प्रति मन में आदर रखते हुए हम उनके अन्तस् में वर्तमान एकता को समझते हैं। हम अपनी अन्तरात्मा को अपने साथी मानवों के प्रति एकात्मकता और जीवन के साथ एकता का अनुभव करते हैं। ईश्वर ने

जिस विशिष्ट प्रयोजन को लेकर प्रत्येक मनुष्य को संसार में भेजा है उसको समझने की हम चेष्टा करते हैं। जीवन की जिस एकता को सिद्ध करने का विज्ञान ने बौद्धिक दायित्व ग्रहण कर रखा है वह एकता ही साधक की दृढ़ आस्था का सम्बल बनती है। साधक जितना और जैसा कुछ जानता है उसी के अनुरूप अनुभव और कार्य करता है। आत्म संयम और पवित्रता के द्वारा वह अपने अन्तरतम में इतनी तृप्ति, आत्मा में इतनी निर्मलता तथा "परिपूर्ण" शान्ति का अनुभव करता है कि वह यह कहने की स्थिति में होता है कि "मैंने संसार को जीत लिया है" जिस मनुष्य ने इस शान्ति का स्वाद चख लिया है वह इनसे कभी विचलित नहीं होता क्योंकि वह देख चुका होता है कि सारी वस्तुएं अपनी आन्तरिक गहराई में अच्छी होती है और संसार में एक ऐसी शक्ति है जो अनवरत रूप से बुराई पर विजय पाती जा रही है तथा उसे भलाई में परिणत करती जा रही है। इस विश्व का परिचालन जिस केन्द्रीय शक्ति द्वारा हो रहा है उसको वह जान चुका है। विश्व की यह यात्रा उसके भीतर से भी होती है अतः वह जानता है कि इस यात्रा गन्तव्य ईश्वर की अन्तर्यामिता को चेतन के रूप में परिवर्तित कर देना प्रत्येक व्यक्ति के लिए ईश्वर-साक्षात्कार की संभावना या आशा है। उसमें ऐसी शक्ति होती है कि वह मानुषी इच्छाओं और वासनाओं के द्वन्द्वों में से भी सार्थकता और सौन्दर्य का संग्रह कर लेता है। वह संसार से विरक्त होकर किसी गुफा-कन्दरा में जाकर केवल अपनी आत्मोन्नति के लिए साधना में व्यस्त नहीं रहता प्रत्युत संसार में आध्यात्मिकता का प्रसार करने और उसे उच्चतम स्तर तक उठाने में वह अपनी सारी शक्ति लगा देता है। उसे सबसे ज्यादा चिन्ता परहित की रहती है। मानवता के प्रति प्रेम उसका स्वभाव बन जाता है। संन्यास ले लेने या विरक्त हो जाने का यह अर्थ नहीं है कि व्यक्ति कर्मक्षेत्र से पलायन कर जाये वरन् उसका तो अर्थ इतना ही है कि वह अपने अहंभाव को नष्ट कर डाले। चिरन्तन जीवन के लिए कहीं अन्यत्र जाने की आवश्यकता नहीं है वह तो यहीं पर है। हमारे भीतर जो चिरन्तन का अंश है, जो शाश्वत प्रकाश है; जो प्रज्ञा और प्रेम है उसी का समष्टिरूप जो जीवन है उसी के कर्म विकारहीन होते हैं।

जीवन की प्रमुख प्रेरणा धर्म है। जीवन पद्धति के रूप में धर्म का प्रयोजन चिरन्तन सत्ता की खोज है। धर्म विश्वास की अपेक्षा व्यवहार अधिक है। धर्म का प्रारम्भ हमारे जीवन में तब होता है जब हम जान जाते हैं कि हमारा जीवन केवल हमारे ही निमित्त नहीं है। हमारे इस जीवन से भी एक बृहत्तर जीवन है जो हमारा पोषण करता है। इस आध्यात्मिक दृष्टिकोण का समर्थन न केवल महान् धार्मिक उपदेष्टा और मानव जाति के नेता करते हैं अपितु साधारण जन तक करते हैं। हमारे सामान्य अनुभव में ऐसी घटनाएं घटित होती हैं जिनसे यह तात्पर्य निकलता है कि कोई आध्यात्मिक संसार भी है। हम प्रार्थना या चिन्तन-मनन करते हैं अपने सामान्य अनुभव से परे एक शक्ति का सन्धान करते हैं और उसके प्रति आत्म-निवेदन का भावावेग हमारे भीतर होता है।

कभी-कभी अकस्मात् ही सौन्दर्य की एक झलक-मात्र से हमारे अन्तस् में ईश्वरीय साक्षात्कार का स्फुरण हो जाता है। किसी-किसी व्यक्ति का निर्णायक सम्पर्क हमारे विश्रृंखलित जीवन को सार्थक्र और संगत बना देता है। ये सभी तथ्य इस बात के सूचक हैं कि हम अनिवार्यत: एक आध्यात्मिक प्राणी हैं। आध्यात्मिकता धर्म का मर्म और आन्तरिक सार है। सहस्यवाद धर्म के इसी पक्ष पर बल देता है।

राधाकृष्णन् के अनुसार धर्म का यह कर्त्तव्य है कि यह हमारे भीतर जीवन के प्रति सहज निष्ठा और मानवीय प्रकृति की एकता के प्रति विस्वास उत्पन्न कर दे। पृथकत्व के भ्रमजाल से हमें बाहर निकालना और सत् की ओर उन्मुख करना भी धर्म का काम है। धर्मात्मा व्यक्ति कभी यह नहीं चाहता कि वर्तमान जीवन में उसको दु:ख से छुटकारा मिल जाये या अगले जन्म में उसे स्वर्ग में स्थान मिल जाये। उपनिषद् के शब्दों में उसकी तो प्रार्थना यही होती है: "मुझे असत् से सत् की ओर ले चल, अन्धकार से प्रकाश की ओर ले चल, मृत्यु से अमृत की ओर ले चल"।[1] धर्म का प्रधान महत्त्व मनुष्य के आन्तरिक स्वरूप को विकसित करने की उसकी शक्ति में ही निहित है।

राधाकृष्णन् के मतानुसार धर्म का पुनर्जन्म भी आवश्यक है। आज धर्म ने भी संसार के साथ समझौता कर लिया है। संसारानुमोदन की प्रचुर भावना धर्म में आ गयी है। प्रत्येक युग में धर्म ने मनुष्य की भूलों और क्रूरताओं के साथ अपना तालमेल बैठा लिया है। हमको एक ऐसे धर्म की आवश्यकता है जो वैज्ञानिक और मानवतावादी दोनों हो। हमें एक आध्यात्मिक घर की आवश्यकता है जहां हम तर्क और बुद्धि के अधिकारों या मानवता की आवश्यकताओं का परित्याग किये बिना रह सकें। धर्म बुद्धि या तर्क के विपरीत नहीं हो सकता। प्रत्येक धर्म में जो आधुनिकतावादी हैं वे इसके लिए रास्ता बना रहे हैं। पूर्ण सत्य का स्पष्ट दर्शन प्राप्त करना मानव-जीवन का लक्ष्य है विभिन्न परम्पराएं और विचार इस लक्ष्य-प्राप्ति के साधन हैं। धर्म इन परम्पराओं और विचार को परस्पर आबद्ध करने का कार्य करता है। धर्म से जीवन के विभिन्न कार्यो में संगति आती है, इससे इनको दिशा प्राप्त होती है। यदि मनुष्य धर्म या सदाचार के नियम के अनुकूल न चले तो वह अपनी इच्छाओं का सर्वोत्तम सुख नहीं प्राप्त कर सकता। धर्म हमसे कहता है कि हमारा जीवन प्रथमत: हमारी अपनी संतुष्टि के लिए है उससे अधिक समाज के लिए है और सबसे बढ़कर विश्वात्मा के लिए है जो हम सबमें और सभी प्राणियों में निवास करता है।

आज हमें ऐसे धर्म की आवश्यकता है जो मानव को मुक्त करता हो जो मनुष्य के मन में भय को नहीं आस्था को, औपचारिकता को नहीं स्वाभाविकता को, यांत्रिक जीवन की नीरसता को नहीं नैसर्गिक जीवन की रसात्मकता को बढ़ावा देता हो। जब कोई मनुष्य जीवन के सार्वभौम स्रोत के सम्पर्क में आ जाता है तब वह प्राण-शक्ति से भर उठता है और अभय हो जाता है। जब हम आत्मा के गुप्त बीज को जो हमारी प्रकृति

के आवरणों के भीतर छिपा हुआ पड़ा है खोज निकालते हैं और अपने जीवन का उसके अनुरूप संगठन कर लेते हैं तो जीवन प्रकाश और आनन्द से परिपूर्ण शुद्ध ज्योति बन जाता है। "ब्रह्मानन्द से परिचित होने के पश्चात् वह किसी से नहीं डरता।[2] केवल एक उसी को जानकर पुरुष मृत्यु के पार हो जाता है।[3]" एकमात्र परमेश्वर का साक्षात्कार करने वाले पुरुष के लिए कौन-सा मोह और कौन सा शोक रह जाता है।[4] ऐसी आत्मा एकाकी या पृथक् नहीं रह जाती वह अपने चतुर्दिक संसार के साथ एकाकार हो जाती है और निराशा तथा अवज्ञा से बच जाती है उसके जीवन में आध्यात्मिकता को स्थान मिल जाता है जिससे उसको एक नवीन गंभीरतर महत्व तथा प्रयोजन प्राप्त हो जाता है। 'अभय" मन की एक प्रवृत्ति है, किसी विश्वास की स्वीकृति या किसी धार्मिक कृत्य का आचरण नहीं। ऐसी आस्था की अन्तर्दृष्टि पा लेने के पश्चात् हमारे साथी मनुष्य हमारी दृष्टि में केवल काल और स्थान की सीमाओं में आबद्ध प्राणी ही नहीं रह जाते वरन् उनसे कुछ विशिष्ट हो जाते हैं। वही व्यक्ति धार्मिक कहा जा सकता है जो अन्य आत्माओं की वास्तविकता का अनुभव करता है। धर्म का लक्ष्य आत्मा की रक्षा करना है।

संदर्भ :

1. असतो मा सद् गमय। तमसो मा ज्योतिर्गमय। मृत्योमभिृतं गमय॥
2. आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन्. (तैन्तिरीयोपनिषद् 2/9/1)
3. तमेव विदित्वाति मृत्युमेति। (श्वेताश्वतरोपनिषद् 6/15)
4. यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥ (ईशा- वास्योपनिषद् 7)

डॉ. राधाकृष्णन् की देन

*डी. आर. भण्डारी**

19वीं शताब्दी के प्राच्य विद्वानों ने दि सेकेड बुक्स ऑफ दि ईस्ट" की श्रृखला के द्वारा भारत की दार्शनिक देन को पश्चिमी जगत् के समक्ष रखा। इसके पहले मैक्स मूलर सहित कुछ अन्य विद्वानों ने भी अपने-अपने स्तर पर अच्छे प्रयास किये। जैसे-विल्सन, काल ब्रुक्स, डायॅसन आदि ने। 19वीं शताब्दी के अन्त तक स्वामी विवेकानन्द ने अपने ओजस्वी व्याख्यानों के द्वारा विश्व में भारत को बहुत सम्मान जनक स्थान दिलाया। बाद में स्वामी रामतीर्थ एवं रवीन्द्रनाथ टैगोर ने भी धार्मिक एवं सांस्कृतिक स्तर पर पाश्चात्य देशों में बहुत कार्य किया। डॉ. राधाकृष्णन् ने पूर्व एवं पश्चिम के विद्वत् समाज में इसी परम्परा को सुनियोजित एवं प्रामाणिक ढंग से आगे बढ़ाया। उन्होंने पाश्चात्य एवं भारतीय दोनों दार्शनिक विचारों का गहन अध्ययन किया। पाश्चात्य दार्शनिकों में उनके ऊपर प्लेटों, प्लाटिनॅस, कान्ट, हीगल, ब्रेडले एवं बर्गसां का गहरा प्रभाव था तथा भारतीय दार्शनिकों में वे शंकर की अद्वैत-वेदान्त परम्परा से बहुत प्रभावित थे। साथ ही वे अपने पर अपने समकालीन विचारकों यथा महात्मा गांधी तथा रवीन्द्रनाथ ठाकुर के प्रभाव को भी स्वीकार करते हैं।

पाश्चात्य दार्शनिक जगत् में बहुत लम्बे समय तक भरतीय दर्शन को ठीक तरह से नहीं समझा गया। कुछ विचारकों के पूर्वाग्रहों के कारण इसके साथ सौतेला व्यवहार हुआ तथा इस कारण पाश्चात्य जगत में यह दृष्टिकोण विकसित होने लगा कि भारतीय दार्शनिक परम्परा में चिन्तन की गहराई नहीं है। फलस्वरूप लम्बे समय तक पाश्चात्य जगत् में भारतीय दर्शन को गंभीरता से नहीं लिया गया। ऐसी स्थिति में सबसे बड़ी आवश्यकता इस बात की थी कि भारतीय दर्शन के बारे में फैली हुई भ्रान्त धारणाओं का प्रामाणिक रूप से निराकरण किया जाए तथा उसके सच्चे रूप को नियोजित, आकर्षक एवं प्रामाणिक रूप में प्रस्तुत किया जाए, ताकि सारा संसार भारत की दार्शनिक, धार्मिक एवं सांस्कृतिक परम्पराओं से परिचित हो सके। डा. राधा कृष्णन् वे व्यक्ति हैं जिन्होंने इस कठिन, परन्तु महत्वपूर्ण कार्य को पूर्ण करने का बीड़ा उठाया, तथा पूरा भी कर दिखाया। उन्होंने भारतीय दर्शन जैसे गूढ़ तथा व्यापक विषय का जिस सरल एवं आकर्षक शैली मे प्रामाणिक तथा तुलनात्मक विवेचन किया वह अपने आप में अद्वितीय है। उन्होंने भारतीय दर्शन की विभिन्न विचारधाराओं, विविध धर्म परम्पराओं एवं विशिष्ट भारतीय आध्यात्मिक विचारों की स्पष्ट और युक्तिपूर्ण व्याख्या प्रस्तुत की

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* रीडर, जोधपुर विश्वविद्यालय जोधपुर।

प्रस्तुत की तथा पाश्चात्य दर्शन के संदर्भ में उनका तुलनात्मक विश्लेषण प्रस्तुत किया। उनका प्रयत्न भारतीयदर्शन के संबंध में पश्चिम में व्याप्त भ्रम का निवारण तथा पूर्व और पश्चिम के अन्तर को कम करना रहा।

डा. राधा कृष्णन् द्वारा प्रतिपादित दर्शन की सबसे महत्वपूर्ण विशेषता यही रही है कि हम उसमें प्राचीनतम दार्शनिक धारणाओं से लेकर आधुनिकतम भारतीय एवं पाश्चात्य दार्शनिक विचारों का विवेचन पाते हैं तथा साथ ही उन सबका समन्वय भी पातें हैं। लेकिन फिर भी हम उन्हें समन्वयवादी विचारक मात्र कहने की धृष्टता नहीं कर सकते क्योंकि अपने मौलिक विचारों एवं दार्शनिक सिद्धान्तों के द्वारा एक प्रत्ययवादी दार्शनिक के रूप में वे दार्शनिक जगत् में अपना महत्वपूर्ण स्थान बना चुके हैं।

डा. राधा कृष्णन् ने विश्व में भारतीय दर्शन के महत्व को स्थापित करते हुए जोरदार शब्दों में घोषणा की है कि भारतीय दर्शन को अन्य दार्शनिक परमपराओं से कम समझना एक भूल है। आलोचकों ने भारतीय दर्शन के विरुद्ध जो कुछ लिखा है वह अज्ञानता के कारण है। उन्होंने अपने अकाट्य तर्को के द्वारा भारतीय दर्शन के उज्जवल पहलू को उजागर किया। उन्होंने विश्व को भारतीय दर्शन का वह संदेश सुनाया जो हमें उच्च आध्यात्मिक जीवन प्राप्त करने का प्रेरणा देता है। उनका कहना है कि भारतीय दर्शन उच्च बौद्धिक स्तर पर विशाल एवं सम्पूर्ण रूप से स्पष्ट होता है। जिसके अध्ययन से हमारे विचार न केवल प्रकाशान्वित होते हैं बल्कि उनके अध्ययन के पश्चात् हम वहाँ नहीं रहते जहाँ पहले थे। वस्तुतः भारतीय दर्शन अपने आप में पूर्ण दर्शन है।

सत्य यह है कि भारतीय दर्शन की महानता से विश्व को परिचित कराने के डा. राधाकृष्णन् के अनवरत प्रयासों ने उन्हें अमर बना दिया है। हम उन्हें संसार का ऐसा महान् दार्शनिक कह सकते हैं जिन्होंने पूर्व तथा पश्चिम के विचारों के समन्वय का अपूर्व प्रयास किया, जिन्होंने पूर्व तथा पश्चिम के दर्शन, धर्म एवं संस्कृति के तत्वों को समन्वित करके, संजो करके एक विश्व दृष्टिकोण के निर्माण का प्रयत्न किया। अपने विशाल एवं गहन अध्ययन के द्वारा प्रथम वे पूर्व तथा पश्चिम की परम्पराओं से परिचित हुए तथा इसी योग्यता के द्वारा उन्होंने पूर्व के विचार पश्चिम को तथा पश्चिम के विचार पूर्व को सफलता पूर्वक आदान-प्रदान कराने के लिये सामान्य धरातल के निर्माण का प्रयास किया जिस पर दोनों जगत् के दार्शनिक विचार समन्वित रूप में पल्लवित एवं विकसित हो सके। ज्योर्ज पी. कोंजर ने पी. ए. शिल्प द्वारा सम्पादित "फिलॉसफी ऑफ सर्वेपल्लि राधाकृष्णन्" में लिखा है कि हमारें युग के दार्शनिकों में अन्य किसी ने इतने विभिन्न क्षेत्रों में इतनी अधिक उपलब्धियां नहीं की है जितनी भारत के सर्वेपल्लि राधाकृष्णन् ने। पूर्व तथा पश्चिम से परिचित कराने में अन्य किसी को इतना श्रेय नहीं दिया जा सकता जितना डा. राधाकृष्णन् को मिलना चाहिए" यही कारण है कि

उन्हें अन्तर्राष्ट्रीय सेतु-निर्माता तथा पूर्व और पश्चिम के बीच सम्पर्क विधाता कहा जाता है।

डा. राधाकृष्णन् ने अपने दर्शन तथा दार्शनिक रचनाओं में तुलनात्मक विधि को अपनाया है। उनकी यह मान्यता थी कि आज हमारे सामने अहम प्रश्न यह है कि हम पूर्व और पश्चिम के विचारों में वे तत्व देखें जो हमें पास में लाये एक दूसरे से परिचित कराये पूर्वाग्रहों से मुक्त करायें, तथा जो विशिष्टतायें दोनों जगत् की दार्शनिक प्रणालियों में मौजूद है उनका यथार्थ ज्ञान करवाये। वे कहते हैं कि पूर्व तथा पश्चिम की प्रणालियों में पाया जाने वाला अन्तर विरोधी प्रकार का नहीं है अपितु पूरक प्रकार का है। "दी रेन ऑफ रिलिजन इन कान्टेम्पोरेरी फिलासफी" (पेज. 275) में वे कहते है कि 'तुलनात्मक विधि वर्तमान परिस्थितियों के संदर्भ में, जबकि हम यदि विश्व दर्शन, नहीं तो कम से कम विश्व दृष्टिकोण के विकास की दिशा में अग्रसर है, पूर्णतः उचित और आवश्यक है।"

भारतीय चिन्तन की आधुनिक परम्परा में डा. राधाकृष्णन् का योगदान अति महत्वपूर्ण है। उन्होंने तत्त्वमीमांसा (विश्व विकास का सिद्धान्त) ज्ञान मीनांसा, धर्म दर्शन, पुनर्जन्म, कर्म का सिद्धान्त, नीतिदर्शन, सामाजिक एवं राजनैतिक दर्शन आदि सभी विधाओं पर अपने दार्शनिक विचार प्रस्तुत किये है। भारतीय दर्शन के क्षेत्र में उनके योगदान को ठीक से समझने के लिए इन सब पर संक्षिप्त दृष्टि डालना आवश्यक है।

अपने तत्त्वमीमांसीय विवेचन में डॉ. राधाकृष्णन् ने सर्वप्रथम परमतत्त्व (The Absolute) तथा ईश्वर (God) में भेद किया है। मूल रूप में अद्वैत वेदान्ती होने के कारण डॉ राधाकृष्णन् मानते हैं कि परमतत्त्व या ब्रह्म सम्पूर्ण सत्य है। वह निरपेक्ष परमतत्त्व विश्व से परे है। वह सब सत्ताओं, सब विशेषों का अधिष्ठान होते हुए भी स्वयं निर्विशेष है। जब हम परमतत्त्व को विश्व के अधिष्ठान के रूप में देखते हैं तो वह ईश्वर कहलाता है। जब परमतत्त्व की अनन्त संभावनाओं की एक संभावना का जगत् के रूप में वास्तविकरण होता है, तब हम उसे ईश्वर कहते हैं। ईश्वर सृष्टा के रूप में वैयक्तिक है। "The absolute is the pre-cosmic nature of God and God is the Absolute form of the cosmic point of view." ईश्वर परमसत्य, शिवं एवं सुन्दर के नाम से जाना जाता है।

परमतत्त्व तथा ईश्वर के बीच सम्बन्ध की चर्चा करते हुए डॉ राधाकृष्णन् कहते हैं कि ईश्वर मानवीय लक्ष्य की दृष्टि से परिपूर्ण है। विश्व के निरपेक्ष रूप में हम परमसत्ता को ब्रह्म कहते हैं और विश्व की सापेक्षता में उसे ईश्वर कहते हैं। ईश्वर की यह अवधारणा उनके समन्वय के सामर्थ्य का अनुपम उदाहरण है। इसमें ईसाई धर्म, हिन्दू धर्म, प्लेटों, अरस्तु, बर्गसां, वाइटहेड, एलेग्जेन्डर तथा लॉयड मार्गन के विचारों की

झलक स्पष्ट नजर आती है। इससे यह प्रमाणित होता है कि डा. राधाकृष्णन् एक विश्व दर्शन के निर्माण के लिए सतत प्रयत्नशील दार्शनिक रहे हैं।

डॉ. राधाकृष्णन् ने दूसरे चरण में पदार्थ, जीवन तथा चित्त का विश्लेषण किया है। उनके अनुसार पदार्थ एक वैद्युत शक्ति है जो गतिशील है तथा सारा जड़ जगत आपस में सम्बन्धित है। देश और काल उसके आवश्यक अंग हैं जिन्हें एक दूसरे से पृथक नहीं किया जा सकता है।

जीवन तो जड़ वस्तु से उच्च स्तर का तथ्य है। उनमें संरचना की एक स्पष्ट व्यवस्था प्रतीत होती है। प्राण के आविर्भाव से जो स्पंदन, श्वास प्रश्वास क्रिया, जनन एवं संवर्धन की विशेषताएँ सामने आती हैं वे इस बात को स्पष्ट करती हैं कि जीवन जड़ से सर्वथा भिन्न है।

चित् या चेतना जीवन से भी उच्चतर स्तर का विकास है। चिन्तन, वेदना तथा चेष्टा चेतना की विशेषताएँ हैं। जैसे प्राणवान शरीर भौतिक पदार्थ से उच्चतर स्तर की वस्तु है उसी प्रकार चेतना जीवन से उच्चतर स्तर की वस्तु है। मानसिक क्रिया भौतिक या शारीरिक क्रिया नहीं है।

इसी प्रकार आत्मचेतना, चेतना मात्र से उच्चस्तर पर है। आत्म चेतना वह है जहाँ चेतना अपने को 'चेतने' लग जाती है और 'अहं' को समझने का प्रयत्न करती है।

इस प्रकार जड़ वस्तु, जीवन, चेतना ओर आत्मचेतना के तुलनात्मक अध्ययन से राधाकृष्णन् इस निष्कर्ष पर पहुँचे कि एक 'आध्यात्मिक शक्ति' इन स्तरों के द्वारा क्रमशः अपनी अधिक और अधिकतर अभिव्यक्ति करती हुई चरम लक्ष्य की ओर प्रयाण कर रही है।

डॉ. राधाकृष्णन् दूसरे दार्शनिकों की तरह आत्मा को द्रव्य पदार्थ नहीं मानते बल्कि आत्मा को सब सत्ता का अधिष्ठान मानते हैं। वह न तो अन्नमय, न प्राणमय, न मनोमय न विज्ञान मय है, बल्कि इन सबका आधार तत्व है। आत्मा ही विश्वात्मा अथवा चैतन्य है जो अन्य सब को निहित करता है।" परमतत्व, ईश्वर, और आत्मा सभी एक व्यापक तत्व के भिन्न दृष्टियों से भिन्न-भिन्न नाम हैं। परन्तु साथ ही डॉ. राधाकृष्णन् आत्मा की स्वतंत्र सत्ता को स्वीकार करते हैं। परमात्मा से एकल की अवस्था भी आत्मा के व्यक्तित्व का हरण नहीं करती। वस्तुतः निरपेक्ष एकत्व संभव नही है। डॉ. राधाकृष्णन् सभी मनुष्यों की एक साथ मुक्ति की धारणा में विश्वास करते हैं। अर्थात् कोई भी व्यक्ति चाहे वह कितना भी महान क्यों न हो तब तक मुक्ति प्राप्त नहीं कर सकता जब तक सबको मुक्ति प्राप्त नहीं हो जाती है। वे सामूहिक मुक्ति की धारणा में विश्वास रखते हैं। इस प्रकार जब तक सभी जीव मुक्त नहीं होते तब तक जगत की प्रक्रिया जारी रहेगी। उनके अनुसार मुक्त आत्मायें जगत से अलग न रहकर जगत में ही अन्य जीवों के उत्थान में सहायक बनी रहेगी। अर्थात ऐसा मुक्त व्यक्ति आत्म-मुक्ति लाभ में दूसरों की

सहायता करता रहता है फ्रेग्मेन्ट्स ऑफ ए कान्फेशन में डॉ राधाकृष्णन् लिखते हैं कि 'इस स्थिति में व्यक्ति वैश्व-प्रक्रिया में एक तुच्छ और परिमित अहं के रूप में नहीं रहता बल्कि एक ऐसी स्वर्गीय तथा सार्वभौम चेतना के स्तर पर रहता है जो व्यक्ति के प्रत्ययों को रूपान्तरित और लय करती चलती है। और अन्त में जब प्रत्येक व्यक्ति मोक्ष लाभ कर लेता है तब यह विश्व-प्रक्रिया समाप्त हो जाती है। यहाँ स्पष्ट होता है कि डॉ. राधाकृष्णन् सर्वमानव कल्याण और मानवतावाद के कितने प्रखर समर्थक हैं।

प्रयोजनमूलक विकास वाद

डॉ. राधाकृष्मन् की मान्यता है कि सृष्टि का विकास अपने अन्तिम कारण परमसत्ता की ओर अग्रसर है। परमसत्ता ने स्वयं को सभी स्थूल, सूक्ष्मचेतन में अभिव्यक्त किया है तथा पूर्णत्व का अर्थ है सब कुछ का आध्यात्मिक हो जाना। परमसत्ता जड़ से लेकर विकास के प्रत्येक स्तर पर विद्यमान है। इस प्रकार उनके दर्शन में समूपर्ण विकास को आध्यात्मिकता के विकास के रूप में देखा गया है। यद्यपि वे वैज्ञानिकों द्वारा प्रतिपादित विकासवाद के सिद्धान्त को स्वीकार करते हैं, किन्तु उन्हें पूर्ण नहीं मानते क्योंकि वे यह नहीं बताते कि विकास का अन्तिम लक्ष्य क्या है। विश्व विकास की प्रक्रिया को प्रयोजनवादी मानते हुए वें कहते हैं कि यह विकास अनायास या अकस्मात् न होकर प्रयोजनपूर्ण है। जगत् का प्रयोजन परमसत्ता के साथ एकत्व स्थापित करने में है। इसलिए सारा विकास उस ओर उन्मुख है। दूसरे विषयों की तरह ही डॉ. राधाकृष्णन् की विकासवादी धारणा भी उपनिषदों के आध्यात्मिक दृष्टिकोण पर ही आधारित है। तथा उन्होंने इसमें विभिन्न वैज्ञानिक-दार्शनिक विकासवादी धारणाओं, खास तौर पर नव्योत्क्रान्तिवादी धारणाओं को समन्वित करने का सफलता पूर्वक प्रयास किया है।

डॉ. राधाकृष्णन् के प्रयोजनवादी विकासवाद की एक महत्वपूर्ण उपलब्धि यह है कि उन्होंने इस बात को स्वीकार किया है कि मनुष्य स्वयं अपने, तथा वैश्व विकास में सहायक होने में समर्थ है। वह अपनी आध्यात्मिकताका विकास करके जगत के विकास में योगदान कर सकता है। मानव के सतत प्रयास इस जीवन में तो उसे 'उच्चतर' की ओर ले जाते ही हैं, साथ ही भविष्य के जीवन के आधार भी बनते। उसका वर्तमान जीवन भूत का परिणाम मात्र नहीं है, अपितु उससे उच्चतर है। अपनी रचनात्मक स्वतंत्रता के आधार पर वह स्वयं प्रयत्न करके उच्चता की ओर बढ़ने में समर्थ है। इस प्रकार डॉ. राधाकृष्णन् के दर्शन में मानव एवं उसके विकास को महत्वपूर्ण स्थान दिया गया है।

ज्ञान मीमांसा

डॉ. राधाकृष्णन् ने बताया है कि ज्ञान मूलतः तीन प्रकार से होता है- इन्द्रियानुभव द्वारा, तर्क द्वारा, एवं प्रज्ञात्मक बोध द्वारा। लेकिन उनका कहना है कि इन्द्रियों एवं तर्क की अपनी सीमाएँ हैं। उनके द्वारा हमें सत्य का अपरोक्ष ज्ञान नहीं हो सकता है।

अन्तःप्रज्ञा के द्वारा हम सत्य का साक्षात् दर्शन कर सकते हैं। इसी के द्वारा हम ईश्वर या विश्व के मूल तत्त्व के सम्पर्क में आते हैं। अन्तः प्रज्ञा के द्वारा हमें ऐसा ज्ञान प्राप्त होता है जो प्रत्यक्ष या तर्क के द्वारा प्राप्त विश्लेषणात्मक ज्ञान से भिन्न एवं उत्कृष्टतर होता है। अंतःप्रज्ञा हमें संशयरहित, द्वैत रहित (विषय-विषयी का), अविकल एवं सृजनात्मक ज्ञान प्रदान करती है। इसमें हम सत्य का साक्षात दर्शन कर सकते हैं। लेकिन हम अन्तःप्रज्ञा को कल्पना मात्र मानने की गलती नहीं कर सकते। कल्पना तो केवल एक मानसिक क्रिया है। इससे पदार्थ या सत्य की उपलब्धि नहीं हो सकती, जबकि अन्तः प्रज्ञा सत्य की उपलब्धि है। इस प्रकार यह न तो कल्पना है और नही अन्धविश्वास। वस्तुतः वह तो सत्य का प्रकटीकरण है, इन्द्रियातीत विषयों का प्रत्यक्षीकरण है।

अन्तःप्रज्ञा बौद्विक ज्ञान से भी भिन्न है। बौद्धिक ज्ञान प्रत्यक्षों द्वारा होता है, जो कि अपने आप में विचार या abstraction है। वह सम्पूर्ण सत्य को प्रकाशित नहीं कर पाते। बौद्विक ज्ञान में ज्ञाता-ज्ञेय का द्वैत बना रहता है, इसमें संशय, तर्क व विवाद की संभावनाएँ रह जाती हैं। परन्तु अन्तःप्रज्ञा द्वैत रहित है, संशयरहित है, इसमें अपरोक्षानुभूति द्वारा सम्पूर्ण सत्य का साक्षात, बाधारहित बोध होता है। परन्तु इन भेदों के होते, हुए भी अंतः प्रज्ञा बौद्धिक ज्ञान का विरोधी नहीं है। वह बौद्धिक ज्ञान से परे अवश्य है, परन्तु विरुद्ध नहीं है बल्कि उसकी कमियों, सीमाओं तथा अपूर्णताओं को पूर्ण करनें वाला उच्चतर तत्व है। डॉ. राधा कृष्णन् का कहना है कि यद्यपि अन्तःप्रज्ञा का तत्व सब मनुष्यों में विद्यमान रहता है परन्तु कुछ प्रतिभाशाली व्यक्तियों जैसे दार्शनिकों, वैज्ञानिकों, कलाकारों, धार्मिक एवं नैतिक महापुरुषों आदि में ही प्रबुद्ध रूप से व्यक्त होता है।

धर्म एवं धर्म दर्शन

अपनी पुस्तक 'एन आइडियलिस्ट व्यू ऑफ लाइफ' में डा. राधाकृष्णन् लिखते हैं कि 'धर्म परमतत्व का अनुभव अथवा उससे सजीव सम्पर्क है।' यह अखण्ड मानव का अखण्ड यथार्थ के साथ सम्बन्ध है।' एवं 'यह आन्तरिक और व्यक्तिगत तत्व है जो सब मूल्यों को समन्वित करता है तथा अनुभवों को समझने योग्य बनाता है।' धार्मिक अनुभव के स्वरूप की व्याख्या करते हुए डॉ. राधाकृष्णन् लिखते है कि 'इस अनुभव में विषय-विषयी का भेद स्पष्ट नहीं किया जा सकता यह एक अखण्ड, अविभाज्य चेतन स्थिति है जिसमें न केवल मानव-प्रकृति के सभी पहलू, बल्कि उसका सम्पूर्ण अस्तित्व ही अपनी उपलब्धि करता है।' धार्मिक अनुभव सदैव संशयरहित एवं स्वतः प्रमाणित होता है। इस स्थिति में जीवन के तनाव समाप्त हो जाते हैं. और उसका स्थान आन्तरिक शान्ति, शक्ति एवं आनन्द ले लेते हैं।

डॉ. राधाकृष्णन् की यह मान्यता है कि संसार के सब धर्म, उन धर्मों के प्रर्वतकों के एक ही प्रकार के अनुभवों की विभिन्न अभिव्यक्तियाँ हैं। इन्हीं अनुभवों के आधार पर

डॉ. राधाकृष्णन् एक विश्व धर्म की स्थापना की सिफारिश करते हैं। उनका एक सार्वभौम धर्म में गहन विश्वास है। परन्तु यह न समझा जाय कि वे विभिन्न धर्मों को समाप्त करना चाहते हैं बल्कि वस्ततः वे धर्मो के विश्व संघ के पक्ष में है जिसका आधार सभी धर्मों की सम्मान पूर्व भावना है।

डॉ. राधाकृष्णन् ने धर्मशास्त्र की रूढ़िवादी, कर्मकाण्डीय एवं काल्पनिक विधि का विरोध किया है तथा वे धार्मिक, अनुभवों के वैज्ञानिक दृष्टिकोण को अपनाने पर बल देते हैं। साथ ही उन्होंने धार्मिक संशयवाद एवं एग्नोस्टिसीज़्म की भी कड़ी आलोचना की है। वे कहते हैं कि विभिन्न धर्मो ने मानव को कई बुराईयाँ दी है परन्तु निराश होने की जरूरत नहीं है, आज आवश्यकता इस बात की है कि हम उस सच्ची धार्मिक चेतना को प्रकाश में लायें जो विभिन्न धर्मो, मतों एवं रीति रिवाजों के पीछे मौजूद हैं एवं उनका आधार हैं। धर्म की महानता उसकी नैतिक शिक्षा से प्रस्फुटित होती है। सच्चा धर्म तो रंग, जाति, समाज, राष्ट्र आदि की संकीर्ण सीमाओं से परे है, उसका आधार तो विश्व प्रेम की भावना होती है।

नीति दर्शन

डॉ. राधाकृष्णन् कहते हैं कि व्यक्ति को वेदना, भय, अपनी तुच्छता का अनुभव, मृत्यु का भय, जीवन में मौजूद विसंगतियों की चेतना आदि उसे प्रमुख रूप से धार्मिक और नैतिक दिशा में प्रेरित करते हैं। वे कहते हैं कि जीवात्मा का शुभ कर्मो के द्वारा कई जन्म में विकास होता है। कर्म सिद्धान्त के सम्बन्ध में डॉ. राधाकृष्णन् कहते हैं कि व्यक्ति की वर्तमान स्थिति उसके अतीत के कर्मो का फल है। व्यक्ति जिस प्रकार के कर्म करता है उन्हीं से उसके शरीर और परिवेष का निर्धारण होता है। जैसे कर्म होगें वैसे ही आगे का जीवन होगा। लेकिन उनका कर्म-सिद्धान्त इच्छा स्वातन्त्रय के विरुद्ध नहीं बल्कि उसे साथ लेकर चलता है। हम अपने वर्तमान कर्मो में शुभता लाकर (जो हमारी इच्छा के आधीन है) भविष्य के जीवन का निर्धारण कर सकते है। "जैसी जिसकी भावना होती है वैसे ही उसके उद्देश्य होते हैं, जैसे उद्देश्य होते हैं वैसी ही उसके कर्म होते हैं, जैसे उसके कर्म होते हैं वैसे ही वह फल प्राप्त करता है।"

डॉ. राधाकृष्णन् का कर्म सिद्धान्त में विश्वास ही उनके पुनर्जन्म के सिद्धान्त का आधार है। वे मानते हैं कि आत्मा का अगले जन्म में शरीर-विशेष को प्राप्त करना पूर्व जन्म के अर्जित कर्म-फलों के अनुसार होता है। पूर्व जन्म के बारे में डॉ. राधाकृष्णन् के विचार परम्परागत हिन्दू सिद्धान्तों के अनुसार ही हैं। वे कहते हैं कि आत्मा अपने स्वभाव के अनुकूल शरीर का चुनाव करती है। आत्मा अनादि है, उसमें नैरन्तर्य है। पुनर्जन्म का सिद्धान्त नैतिक संस्कारों की श्रृंखला को बनायें रखता है।

अपने नैतिक विचारों में डॉ. राधाकृष्णन् वेदान्त के ही अनुयायी है। वे कहते हैं कि कृतव्य-अकृतव्य के नियम तभी तक प्रासंगिक हैं जब तक हम परमसत्य को प्राप्त करने

के लिये उच्चता के मार्ग में सतत प्रयत्नशील होते हैं। जब निरपेक्ष और व्यक्ति में एकता का स्तर स्थापित हो जाता है तब उस स्तर पर नैतिकता के नियमों का कोई अर्थ नहीं रह जाता है। वस्तुतः ऐसा आत्मज्ञानी नैतिकता की सीमाओं से ऊपर हो जाता है। लेकिन इसका अर्थ यह भी नहीं है कि वह नैतिक श्रेष्ठताओं का परित्याग कर देता है, बल्कि इस स्तर नैतिक आचरण तो उसका स्वभाव बन जाता है।

सामाजिक एवं राजनैतिक दर्शन

डॉ. राधाकृष्णन् का सामाजिक एवं राजनैतिक दर्शन मानवतावादी है। वे एक ऐसे समाज एवं राज्य के निर्माण में विश्वास रखते थे जिसमें मानव के आदर्शो को विकसित होने का पूर्ण अवसर मिल सकें। समानता, स्वतंत्रता, भ्रातृत्व, न्याय आदि उच्च आदर्शो को अपना उद्देश्य मानकर उन्हें व्यवहार में लागू करने के लिये सतत् प्रयत्नशील समाज व राज्य को वे सर्वोतम मानते हैं। वे लोकतंत्र को राज्य का श्रेष्ठ रूप मानते हैं क्योंकि ऐसी शासन व्यवस्था की मानवीय आदर्शो में पूर्ण आस्था है। व्यक्ति स्वातंत्र्य के समर्थक होने के कारण उन्होंने एकतंत्रवाद का विरोध किया है तथा इसी कारण से उन्होंने साम्यवाद की भी आलोचना की है। एक सच्चे प्रजातन्त्र में व्यक्ति के व्यक्तित्व के विकास के लिये आदर्श वातावरण होता है, व्यक्तित्व के विकास के लिये बौद्धिक-स्वतंत्रता बहुत आवश्यक है, जो लोकतंत्र में ही संभव है वे कहते हैं कि" It is essential to liberate not only our bodies from starvations but also our minds from slavery."
डॉ. राधाकृष्णन् ने प्रजातंत्र को एक नैतिक सिद्धान्त माना है जिसमें सभी व्यक्ति एक अन्तःमूल्य रखते हैं। सामाजिक एवं आर्थिक न्याय एक सच्चे प्रजातंत्र की आवश्यक शर्त है। इसकी सुरक्षा के लिये यह जरूरी है कि व्यक्ति को राजनैतिक अधिकारों के साथ-साथ सामाजिक एवं आर्थिक अधिकार भी दिये जाये। समाज का आधार व्यक्ति की निःस्वार्यपरता तथा आत्मनियंत्रण होना चाहिये।

डॉ. राधाकृष्णन् का मानव-जीवन के मूल्य में पूर्ण विश्वास है। वे कहते हैं कि प्रत्येक व्यक्ति मूलतः पवित्र है। यद्यपि उनकी मानव स्वतंत्रता में अटूट आस्था है, लेकिन संयम के बिना स्वतंत्रता अधूरी है क्योंकि स्वतंत्रता सभी संभव है अगर हम वैचारिक सहिष्णुता को स्वीकार करें, उसे अपनायें। जहाँ सहानुभूति नहीं है वहाँ असहिष्णुता है, और जहाँ असहिष्णुता है वहाँ संयम नहीं है, तथा जहाँ संयम नहीं है वहाँ स्वतंत्रता नहीं है। इस प्रकार डॉ. राधाकृष्णन् असीमित एवं अमर्यादित स्वतंत्रता की धारणा में विश्वास नहीं रखते हैं। वे अनुशासित स्वतंत्रता के पक्षधर थे, तथा यह उनका अटूट विश्वांस था कि ऐसी स्वतंत्रता ही व्यक्ति एवं समाज दोनों के लिये कल्याणकारी हो सकती है।

डॉ. राधाकृष्णन् व्यक्ति तथा राष्ट्रों के परस्पर सहयोग, भ्रातृत्व एवं एकता में विश्वास रखते हैं। वे कहते हैं कि राष्ट्रों की कृत्तिम दीवारें गिरती जा रही हैं तथा सारा

संसार सिमटता जा रहा है एवं क्रमशः राष्ट्रों के अन्तर्राष्ट्रीय संघ की ओर अग्रसर हो रहा है। सहनशीलता एवं सहिष्णुता ही ऐसे संसार में परस्पर समझ व सम्बन्धों के लिये आदर्श आधार हो सकते हैं। किसी भी प्रकार के वैचारिक मतभेदों का हल हिंसा व बल प्रयोग नहीं हो सकता, विचारों व विश्वासों के हल का एक मात्र साधन तो तर्क या अनुरोध ही होना चाहिये। स्वतंत्रता, सहनशीलता, आपसी समझ, अनुरोध, ही वे मुख्य तत्व हैं जो किसी भी आदर्श समाज या राज्य के निर्माण के आधारस्तम्भ बन सकते हैं, ऐसी डॉ. राधाकृष्णन् की अटूट धारणा है।

शिक्षा दर्शन

डॉ. राधाकृष्णन् की यह मान्यता है कि चूँकि शिक्षा का उद्देश्य आत्मज्ञान प्रदान कना है अतः उसे व्यक्ति के सभी पहलुओं का सन्तुलित विकास करने में समर्थ होना चाहिये। सिद्धान्तों के ज्ञान के साथ-साथ व्यवहारिक जीवन में समस्याओं का सामना करने एवं उन्हें हल करने में समर्थ बनानें में ही शिक्षा सफलीभूत मानी जा सकती है। हम समुचित रूप से जीवन व्यतीत कर पाये, शिक्षा अपने ईसि उद्देश्य को पूर्ण कर पाने में समर्थ होनी चाहिये। शिक्षा हमें मानव मूल्यों के प्रति सचेत करती हुई उन्हें अपने जीवन में अपनाने के लिये प्रेरणा देती है। शिक्षा का उद्देश्य रचनात्मकता या सृजनशीलता भी है, इससे अनुप्राणित होकर ही युवावर्ग अपने व्यक्तित्व का विकास करता हुआ राष्ट्रीय निर्माण में अपना योगदान दे सकता है। अतः डॉ. राधाकृष्णन् कहते हैं कि वही शिक्षा श्रेष्ठ है जो व्यक्ति में आध्यात्मिक मूल्यों का विकास करें तथा उन्हें प्रतिष्ठित करने में सहयोग दे, इन्ही मूल्यों के द्वारा ही हम अपने जीवन के उच्चतम लक्ष्य को प्राप्त कर पाने में सफल हो पाते हैं एवं एक सार्थक जीवन जी पाते हैं।

डॉ. राधाकृष्णन् की देनः ज्ञानमीमांसीय सन्दर्भ में

*विजयकान्त**

भारतीय दार्शनिक परम्परा को अनेकता से एकता, बहुत्व एवं द्वित्त्व से अद्वैत की ओर मार्ग प्रशस्त करने का श्रेय हमारे प्रारम्भिक दार्शनिक ग्रन्थ, विशेषकर उपनिषदों को जाता है, जिसे हम वेदान्तीय चिन्तन का नाम देते हैं। इस वेदान्तीय चिन्तनधारा का विकास समकालीन युग में अन्यान्य भारतीय चिन्तक 'नव्य वेदान्त' के रूप में करते हैं। इसी परम्परा के क्रम में डॉ. सर्वेपल्लि राधाकृष्णन् ने प्राचीन वेदान्तीय परम्परा के साथ प्लेटो, हेगेल जैसे महान पाश्चात्य चिन्तकों के आध्यात्मवादी विचारों को संयुक्त कर उसे आधुनिक वैज्ञानिक युग के आवश्यकतानुकूल ढालने का प्रयास किया, जिसमें 'चैत्यतत्व' के साथ भौतिक तत्व को समन्वित किया गया। इस प्रकार वे नव्यवेदान्तीय प्रणाली को तार्किक रूप से पुष्ट करके उसे समकालीन दार्शनिक चिन्तन क्रम में सम्मानजनक दर्शन के रूप में प्रतिष्ठित करते हैं। परिणामतः प्राच्य एवं पाश्चात्य चिन्तनधारा को एक दूसरे को समझने हेतु उनका योगदान अत्यन्त महत्वपूर्ण है।

डॉ. राधाकृष्णन् नव्य वेदान्तीय दर्शन के अग्रदूत माने जाते हैं। उन्होंने तत्वमीमांसा एवं ज्ञानमीमांसा के क्षेत्र में प्राचीन मौलिक विचारों के अनुकूल नवीन दार्शनिक चिन्तन को व्यवस्थित किया, पाश्चात्य चिन्तनक्रम को भारतीय मत के साथ समन्वित किया तथा पाश्चात्य आलोचकों को सही प्रत्युत्तर देकर भारतीय दर्शन की श्रेष्ठता बनाये रखा। इस प्रकार उन्होंने अतीत के चिन्तन को पुर्नजीवन प्रदान करते हुये वेदान्त के सृजनात्मक रूप को प्रस्तुत किया। तत्त्वमीमांसा के चिन्तनक्रम में वे 'चैत्यतत्व' (Spirit) को स्वीकार करते हुये उसकी अभिनव व्याख्या करते हैं। ज्ञानमीमांसीय क्षेत्र में प्रज्ञा और अंतःप्रज्ञा का विशेष दार्शनिक निरूपण प्रस्तुत करते हुए वे उसकी वास्तविकता से अवगत कराते हैं। धर्मदर्शन के क्षेत्र में तो उनका योगदान सर्वाधिक है। उन्होंने धर्मों की स्थिति स्पष्ट की, धर्मो के समन्वय का रास्ता तैयार किया, धर्म के स्थानापन्न की खोज की, धर्म और विज्ञान को एक साथ जोड़ने का प्रयास किया और सबसे अधिक हिन्दू धर्म की वास्तविकता और उदारता से जनमानस को अवगत कराया और उसे एक जीवनपद्धति मानते हुए समस्त मानवता का प्रतिनिधि बताया तथा दर्शन और धर्म के समन्वय का प्रयास कर सराहनीय कार्य किया। वे समकालीन दर्शन और धर्म का रूपान्तरण कर उसे

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* अध्यक्ष, दर्शनशास्त्र विभाग
राजकीय स्नातकोत्तर महाविद्यालय, कोटद्वार
गढ़वाल विश्वविद्यालय

एक आदर्शवादी आधार देने के पक्ष में रहे। उनका दृष्टिकोण विश्वदर्शन स्थापित करने का था। तात्पर्य यह है कि डॉ. राधाकृष्णन् ने मानव और उसके आधार के न केवल सैद्धान्तिक पहलुओं की व्याख्या की, अपितु उसके व्यावहारिक रूप का भी सजीव चित्रण प्रस्तुत किया

डॉ. राधाकृष्णन् के इन सभी विशिष्ट योगदानों को स्वीकार करते हुये निबंध में मैं उनके योगदान के ज्ञानमीमांसीय पहलू को विशेष रूप से प्रस्तुत करना चाहूँगा, जो उनके तत्वमीमांसा से अभिन्न रूप से संयुक्त है।

डॉ. राधाकृष्णन् एक गंभीर चिन्तक हैं, जिन्होंने अपने तत्त्वमीमांसीय धारणा के नवीन व्याख्या के अनुकूल, जिसमें विश्व की वास्तविकता को भी स्वीकार किया गया है, अपनी ज्ञानमीमांसीय धारणा प्रस्तुत की है। वे सत्य को न केवल सैद्धान्तिक रूप में जानने, बल्कि अंतःकरण द्वारा उसके अनुभव किये जाने पर बल देते हैं। उन्होंने अपने दर्शन में "चैत्यतत्व" की सत्ता स्वीकार कर आत्मा, ईश्वर तथा जगत को इसके विभिन्न रूप बताया। वस्तुतः सम्पूर्ण अनुभव में ये सभी तत्व एक दूसरे से समन्वित प्रतीत होते हैं। ये सभी एक आध्यात्मिक चेतना के प्रकाश हैं। परब्रह्म के रूप में वह सत्ता असीम, अनन्त, निर्विशेष, विश्वातीत एवं निरपेक्ष है। यही सत्ता जब ब्रह्माण्ड से पृथक देखी जाती है, तो "पूर्ण ब्रह्म" कही जाती है। जब विश्व के संदर्भ में इसे देखा जाता है, तो निर्विशेष सविशेष हो जाता है और विश्व के अधिष्ठान के रूप में हम उसे "ईश्वर" की संज्ञा से अभिहित करते हैं। इस रूप में वह परमसत्य, शिव और सौन्दर्य के रूप में जाना जाता है, वह विश्व का स्रष्टा भी है।[1] डा. जयदेवसिंह बड़े ही सुन्दर शब्दों में इस विश्वातीत ब्रह्म को विश्व का "न्यायसिद्ध अग्र (Logical Prius) कहते हैं।[2] यही तत्त्व मानव में जीवात्मा के रूप में विद्यमान है।

डॉ. राधाकृष्णन् सत् के इन विविध रूपों का ज्ञान प्राप्त करने के तीन साधन मानते हैं-प्रत्यक्ष ज्ञान, बौद्धिक तर्कजन्य ज्ञान और अंतःप्रज्ञा। बाह्य भौतिक जगत का ज्ञान प्रत्यक्ष द्वारा प्राप्त किया जाता है। इस जगत के द्रष्टव्य पदार्थ और उसके बाह्य स्वरूप के ज्ञान हम ज्ञानेन्द्रियों के माध्यम से प्राप्त करते हैं। परन्तु यह प्रत्यक्षानुभव मात्र बाह्य होता है। पदार्थ के आन्तरिक गहराई तक इससे नहीं पहुँचा जा सकता; यद्यपि इन्द्रियानुभव के इस सामान्य स्तर का ज्ञान के क्षेत्र में अपना महत्व हैं, जिसे विभिन्न भारतीय एवं पाश्चात्य विचारकों की तरह ही डॉ. राधाकृष्णन् स्वीकार करते हैं। ज्ञान के क्रम में यह निम्नतम स्तर पर है। यह बुद्धि के लिये विषय प्रदान करता है, जो विभिन्न प्राकृतिक विज्ञानों के लिए भी उपयोगी होता है। और प्रत्यक्षानुभव से प्राप्त तथ्यों का विश्लेषण और संश्लेषण करती है, हमारी बुद्धि।

डॉ. राधाकृष्णन् के अनुसार प्रत्यक्षानुभव के बाद ज्ञान का अग्र स्तर है-बुद्धि या तर्क। मानव जीवन में बौद्धिक ज्ञान का अपना महत्व है। डॉ. राधाकृष्णनं ने अपने दर्शन

में बौद्धिक एवं विवेकजन्य ज्ञान की जो संगतिपूर्ण व्याख्या देते हैं, उससे न केवल प्राचीन भारतीय दार्शनिक मान्यताओं द्वारा स्वीकृत ज्ञानमीमांसीय धारणा की पुष्टि होती है, वरन् तर्क एवं प्रज्ञा की इस पुनर्व्याख्या से आधुनिक दर्शन का सृजनात्मक पुनर्निर्माण भी होता है।

डॉ. राधाकृष्णन् स्वीकारते हैं कि विभिन्न विद्वानों ने बौद्धिक या तार्किक ज्ञान की व्यावहारिक जगत में उपयोगिता मानी है। यह व्यावहारिक जगत को समझने का सहायक तत्व है। हमारे जीवन और जगत के विभिन्न आयाम इससे सम्बन्धित हैं; क्योंकि यह उनके अन्यान्य सत्यों की व्याख्या करता है एवं हमारे विभिन्न संदेह, भ्रम आदि दूर करता है। डॉ. राधाकृष्णन् कहते हैं," बौद्धिक प्रगति मिथ्या कल्पनाओं, और छायाभासों, भ्रान्तियों और व्यामोहों के मानसिक वातावरण को स्वच्छ करने में हमारी सहायता करता है।[3] प्रो. आयंगर ने डॉ. राधाकृष्णन् की भांति बुद्धि की महत्ता स्वीकार करते हुए इसे एक ऐसा मित्र बताया है, एक ऐसा मध्यस्थ माना है, जो निम्न और उच्च को जोड़ता है। श्री अरविन्द के मत में, प्रज्ञा विश्वजनीन समस्याओं एवं उपलब्धियों हेतु एक सशक्त माध्यम है, जो विश्व की घटनाओं एवं कार्यों का संचालन तो करता ही है, साथ ही साथ विश्वातीत सत्यों का मार्ग भी प्रशस्त करता है। हेगेल तो इस प्रज्ञा को विश्वीय शक्ति मानते हैं, जो स्वयं में पूर्ण है और जिसमें तार्किक, प्राकृतिक तथा आध्यात्मिक सभी शक्तियाँ विद्यमान हैं।[4] हेगेल इसी निरपेक्ष प्रज्ञा का परमसत् के साथ तादात्म्य स्थापित करते हैं। परन्तु यहाँ स्पष्ट किया जाना आवश्यक है कि हेगेल की प्रज्ञा मात्र आकारिक नहीं है, जैसा कि डॉ. राधाकृष्णन् मानते हैं, प्रत्युत् उसमें बोध, समीक्षा एवं वैचारिक प्रज्ञा या विवेक का समन्वय है। दूसरे शब्दों में हेगेलीय प्रज्ञा आकारिक या विशुद्ध बुद्धि से अग्रसर है और यह अर्न्तभासिक है। इसी आधार पर यह कहा जा सकता है कि पश्चिमी दर्शन में जहाँ प्रज्ञा को ज्ञान का अंतिम संदर्भ माना जाता है, वहाँ पूर्व ने अंतःप्रज्ञा हेतु यह स्थान सुरक्षित किया है। यद्यपि यह कथन सार्वभौमिक सत्यता नहीं रखता; कारण कि ब्रेडले, बर्गसाँ, क्रोचे प्रभृत अनेक पाश्चात्य विद्वानों ने प्रज्ञा को ज्ञान जगत में उच्चतम स्थान न देकर उसे सीमित बताया है और इससे उच्चतर ज्ञान जैसे अव्यवहितत्व या अंतःप्रज्ञा की आवश्यकता पर बल दिया है, जैसा कि स्वयं डॉ. राधाकृष्णन् का मत है। बर्गसाँ का विचार है कि प्रज्ञा उपयोगी है, वह जैविक लक्ष्यों की सुरक्षा के लिये प्रकृति द्वारा प्रदत्त एक विशिष्ट क्षमता है; परन्तु यह सत्य नहीं है। ब्रेडले स्पष्ट करते हैं कि बुद्धि, जो सत्य का मात्र आभास है, सम्बन्धात्मक चेतना है। डॉ. राधाकृष्णन् जो विभिन्न, प्राच्य एवं पाश्चात्य मतों का विश्लेषण एवं समीक्षा करते हैं, का विचार है कि ब्रेडले और बर्गसाँ तार्किक ज्ञान के प्रतीकात्मक स्वरूप पर जोर देते हैं।[5] समकालीन भारतीय चिन्तक डा. कृष्णचन्द भट्टाचार्य इस बौद्धिक प्रज्ञा को विशुद्ध विचार (The Pure Thought) की संज्ञा देते हैं।

इस प्रकार बौद्धिक ज्ञान डॉ. राधाकृष्णन् के अनुसार, प्रत्यक्षानुभव पर आधारित होता है तथा देश और काल के अधीन कार्य करता है। इस बौद्धिक ज्ञान में ज्ञाता और ज्ञेय का भेद स्पष्ट रूप से परिलक्षित होता है, जिससे अद्वैत के लक्ष्य को प्राप्त नहीं किया जा सकता। इस द्वैतभाव के साथ-साथ बुद्धि अनेकत्व की भावना भी बनाये रखती है, क्योंकि अनेकात्मक जगत को जानने के प्रयास में एक विषय से दूसरे विषय तक यह गतिशील रहती है और इस प्रकार अनेकत्व में भटकते हुए एकात्मक जगत की वास्तविकता तक नहीं पहुँच पाती है तथा जीवन और जगत के यथार्थता के बजाय सत्य का एक कल्पनात्मक प्रतिबिम्ब हमारे सम्मुख प्रस्तुत करती है। श्री अरविन्द भी प्रज्ञा के इस स्तर की चर्चा करते हैं तथा उसकी उपयोगिताओं एवं संकीर्णताओं की ओर हमारा ध्यान आकृष्ट करते हैं और उससे उच्च, उच्चतर एवं उच्चतम मानसिक चेतना की स्थिति से हमें अवगत कराते हैं। यहाँ वे डॉ. राधाकृष्णन के बौद्धिक ज्ञान की सीमा से साम्यता रखते हैं। श्री अरविन्द के अनुसार "मानसिक कल्पना के इस समस्त श्रम की उपयोगिंता-मानव मस्तिष्क को शिक्षित करने और उसके सम्मुख किसी परात्पर और परम का विचार रखने में है, जिसकी ओर उसको अवश्य ही घूमना चाहिए। परन्तु बौद्धिक तर्क उसकी ओर केवल अस्पष्ट संकेत करता है, भटकते हुए अनुभव कर सकता है अथवा उसके यहाँ प्रादुर्भाव के परंस्पर विरोधी और एकांगी पहलुओं की ओर संकेत करने की चेष्टा कर सकता है", वह उसमें प्रविष्ट होकर जान नहीं डाल सकता।[6] वे पुनः कहते हैं "तर्क अन्ततः मस्तिष्क का एक सन्तुलित नृत्य ही है, अन्य कुछ नहीं।"[7] इस प्रकार डॉ. राधाकृष्णन् की तरह श्री अरविन्द ने बौद्धिक ज्ञान की अस्पष्टता एवं सीमितता से हमें अवगत कराया और मनस के उच्चतम रूपों को स्वीकार किया। काण्ट ने भी बौद्धिक ज्ञान की सीमा मात्र प्रपंचात्मक जगत तक ही स्वीकार कर परम सत की वास्तविकता (Noumena) के ज्ञान के लिए उसे असमर्थ बताया। बर्गसाँ भी इसी मानसिक स्थिति से अवगत कराते हुए कहते हैं कि यह सदैव विश्लेषण कर पूर्ण सत्य की समग्रता को अंशों में देखता है, यह सदैव विरोधों से ग्रसित रहता है और इसी कारण सत् तक पहुँचने में असमर्थ रहता है। ब्रेडले तो यहाँ तक कह देते हैं कि प्रज्ञा को अपनी सम्पूर्णता प्राप्त करने के लिए आत्महत्या करनी होगी। इसी आधार पर डॉ. राधाकृष्णन् भी मानते हैं कि सत्य की प्राप्ति में अंतःप्रज्ञा में प्रज्ञा का पूर्ण समर्पण निश्चित है।

परन्तु बुद्धि के इस निम्नस्तरीय या मात्र आकारिक रूप, जो हमें सत्ता का ज्ञान नहीं दे सकता, के अतिरिक्त इसका उच्चस्तरीय रूप भी है। ह्वाइटहेड, हेगेल, पॉल टिलिक प्रभृत विद्वानों ने स्पष्टतः इसे स्वीकारा है। हेगेल ने भी जिस दार्शनिक प्रज्ञा (The Speculative Reason) को स्वीकार किया है, वह सामान्य बुद्धि का स्तर नहीं है। यह बुद्धि का उच्चतम रूप है, जिसकी साम्यता वह परमसत् के साथ करता है। यद्यपि

हेगेल इसे पृथक रूप से अन्तर्भास नहीं कहता और इसी कारण ब्रेडले, श्री अरविन्द अथवा अन्य दार्शनिकों की आलोचना का शिकार बन जाता है। स्वयं डॉ. राधाकृष्णन् भी कहते हैं। हेगेल यह नहीं पूछता कि आध्यात्म विज्ञान का विज्ञान होना आवश्यक है या नहीं, वह तो विवेक की स्वायत्तता में विश्वास करने पर अधिक बल देता है"।[8] स्पष्ट है कि डॉ. राधाकृष्णन् हेगेल के इस बौद्धिक ज्ञान से परे एक उच्चतर ज्ञान की आवश्यकता पर बल देते हैं। उनका विचार है कि यद्यपि हमें तर्क के द्वारा अधिक विधिवत एवं व्यवस्थित, किन्तु अप्रत्यक्ष रूप से ज्ञान प्राप्त होता है, फिर भी यह ज्ञान वास्तविकता का आंशिक ज्ञान होता है पूर्ण नहीं।[9] इस पूर्णता के लिए हमें उच्चतर ज्ञान की ओर दृष्टिपात करना होता है।

डॉ. राधाकृष्णन् का मत है कि प्रज्ञा की पूर्णता अंतःप्रज्ञा में ही संभव है। परन्तु उनके अनुसार यह अंतःप्रज्ञा मात्र प्रज्ञा का ही विकसित रूप नहीं है, अपितु यह चेतना के अपूर्व आयाम से सम्बद्ध है। अतःप्रज्ञा संशयात्मक अंनेकता से परे विश्व को एकात्मक पूर्णता में बांधता है, यह अव्यवहित ज्ञान है। अंतःप्रज्ञा, जो मन और यथार्थ वस्तु के बीच घनिष्ठ ऐक्य के ज्ञान से उत्पन्न होता है, हमें एक ऐसा ज्ञान देता है, जिसके द्वारा हम वस्तुओं या तत्वों को अपरोक्षरूप से उनकी यर्थाथता में देखते हैं। श्री अरविन्द भी कहते हैं 'यदि प्रज्ञा को कोई मुख्य निर्णायक भूमिका निभानी है, तो इसे अंतः अनुभूति से युक्त होना होगा, न कि बौद्धिक प्रज्ञा से; जो कि आध्यात्मिक गहराई और अंतःदृष्टि से युक्त हो।'[10] यहाँ डॉ. राधाकृष्णन् भी श्री अरविन्द के विचारों से सहमत प्रतीत होते हैं।

जहाँ तक अंतःप्रज्ञा की प्रमाणिकता का प्रश्न है, डॉ. राधाकृष्णन मानते हैं कि वह स्वतः सिद्ध एवं स्वतः प्रकाशित है।[11] बुद्धि की भांति इसे तर्को द्वारा प्रमाणित करने की आवश्यकता नहीं, यह आत्मज्ञान है। वे स्वयं काण्ट के प्रागनुभविक अनुभूति की भांति इसे प्रामाणिक मानते हैं, जिसे हम पूर्ण ज्ञान की संज्ञा दे सकते हैं। इसके माध्यम से हम अपने अंतःकरण में सत्य का दर्शनकर सकते हैं। यह सम्यक् ज्ञान है। वे इस अंतःअनुभूति को समग्र अनुभूति कहते हैं। इसी पूर्ण ज्ञान के माध्यम से पूर्ण सत्ता और उसके एकत्व को जाना जा सकता है, क्योंकि आत्मतत्व और आत्मज्ञान दोनों एक साथ विकसित होते हैं। वे स्वयं कहते हैं-'अंतःप्रज्ञा आध्यात्मिक ज्ञान या वास्तविक मूल्यों के ज्ञान का वह प्रकार है, जो देश और काल के वस्तुगत रूप में नहीं है और न तो विचारों की सार्वभौमिकता है।[12]

डॉ. राधाकृष्णन् अंतःप्रज्ञा को मानवजीवन की समग्रता मानते हैं। जीवन के परम लक्ष्य की प्राप्ति हेतु मानव व्यक्तित्व के तीनों पहलू-बुद्धि, भावना एवं संकल्प का विकास करना होता है। तार्किक ज्ञान तो मात्र बुद्धि को संतुष्ट करता है। डॉ. राधाकृष्णन् ब्रेडले के इस विचार से सहमत प्रतीत होते हैं कि सत्ता के ऐक्य के ज्ञान के लिए बुद्धि से अधिक

भावना का महत्व है, बल्कि यह कहा जाय कि उच्चतर ऐक्य के लिए बुद्धि, भावना और संकल्प तीनों पूर्णता में समन्वित है। यह सम्पूर्ण व्यक्तित्व न कि मात्र बुद्धि का सर्जनात्मक प्रयास है, जो हमें ऐक्य का अनुभव कराता है।[13] अंतःप्रज्ञा ही विकास की वह परमावस्था है, जहाँ सम्पूर्ण व्यक्तित्व एक होकर कार्य करता है और मानव को पूर्णता तक पहुँचाता है। प्रज्ञा केवल बुद्धि का विकास करती है, जबकि अंतः अनुभूति में मनस, हृदय तथा संकल्प तीनों का विकास होता है। यही पूर्ण मानव की पूर्ण क्रिया है, यही आत्मसाक्षात्कार है जिसे विभिन्न योगी, ऋषि, सन्त तथा पैगम्बर प्राप्त करके अपनी अनुभूतियाँ देते हैं। यहाँ डॉ. राधाकृष्णन् रहस्यवादी हो जाते हैं, लेकिन यह कहने में कोई संकोच नहीं है कि इस प्रकार की अंतःअनुभूति मात्र कोरा अनुभव नहीं है, बल्कि यह विवेकमय भी है। इस प्रकार प्रज्ञा अंतः प्रज्ञा का न तो विरोधी है और न तो इसकी प्राप्ति में बाधक है बल्कि यह कहा जाय कि प्रज्ञा अंतःप्रज्ञा की प्राप्ति में सहायक है। प्रज्ञा के बिना अंतः अनुभूति व्यर्थ है। अतः प्रज्ञा अबौद्धिक चेतना नहीं है, बल्कि बुद्धि के परे की अवस्था है।[14] प्रो. पी. टी. राजू भी उनकी तरह अंतःअनुभूति तथा विवेक में कोई विरोध नहीं मानते। उनका विचार है कि विवेक की पूर्णता अंतः अनुभूति में होती है। इस सन्दर्भ में प्रो. टी. आर. वी. मूर्ति का विचार है कि अंत अनुभूति ज्ञान का एक स्रोत है, जिसके अन्तर्गत अन्य सभी प्रकार के ज्ञानस्रोत सन्निहित हैं।[15] इस प्रकार डा. राधाकृष्णन् अंतःप्रज्ञा को अबौद्धिक मानना दुर्भाग्यपूर्ण बताते हैं, बल्कि यह कहते हैं कि अंतःप्रज्ञा, जो बुद्धि का तिरस्कार करता है, व्यर्थ है। इससे बुद्धि को पूर्णता मिलती है। कला, साहित्य दर्शन आदि में जो कुछ उत्कृष्ट रूप देखने को मिलता है, वह अंतःप्रज्ञा का ही परिणाम है। इस प्रकार अतःप्रज्ञा बुद्धि का विरोधी नहीं पूरक है। यह पूर्ण स्वतन्त्र न होकर प्रज्ञा पर आधारित है और चिन्तन में स्वभावतः अन्तर्निहित है। अंतःप्रज्ञा और बुद्धि में क्रमशः पूर्ण और अंश का सम्बन्ध है।[16] यहाँ उनका विचार अन्यान्य चिन्तकों से विशिष्ट दृष्टिकोण रखता है।

डॉ. राधाकृष्णन् उन चिन्तकों से बिल्कुल भिन्न मत रखते हैं, जो अंतः प्रज्ञा की मात्र इस आधार पर कल्पना करते हैं कि यह प्रत्यक्षवादी जगत से परे है अथवा इसका विषय यथार्थ नहीं होता। अंतःप्रज्ञा, डा. राधाकृष्णन् के मत में, जीवन की आन्तरिक गहराइयों से परिचित है, जबकि कल्पना मात्र मनोवैज्ञानिक प्रत्यय, यह यथार्थता से केवल इतनी भिन्नता रखता है कि अन्तदृष्टि बाह्य ज्ञानेन्द्रियों से प्रत्यक्ष न होकर आन्तरिक आत्मा द्वारा की जाने वाली प्रत्यक्षानुभूति है। यह मात्र दिखावा नहीं बल्कि सत्य की प्रामाणिक खोज है। डा. राधाकृष्णन् अंतःप्रज्ञा को कल्पना से पृथक् करते हुए कहते हैं, "अंतःप्रज्ञा इन्द्रियों के क्षेत्र से परे प्रत्यक्ष का विस्तार है।"[17] परन्तु इतना अवश्य है कि यह अन्तर्दृष्टि आत्मगत होती है। प्रत्येक द्रष्टा की स्वानुभूति वास्तविक होती है। यह किसी भी सामान्य अनुभूति से परे है। यह समस्त कर्मों का आधार है। यही आचार्य

शंकर का 'आत्मज्ञान' है, जिसको जानकार 'ज्ञाता' ब्रह्म हो जाता है। आचार्य शंकर की तरह डॉ. राधाकृष्णन् इसे साक्षात् अनुभूति कहते हैं।

डॉ. राधाकृष्णन् के अनुसार अंतःप्रज्ञा वह समग्र अनुभूति है, जिसमें ज्ञाता एवं ज्ञेय का द्वैत मिट जाता है; ज्ञाता पूर्ण रूपेण ज्ञेय के साथ अभिन्न हो जाता है, बल्कि यह कहा जाय कि ज्ञाता इस ज्ञान के लिए ज्ञेयस्वरूप हो जाता है। दूसरे शब्दों में, अंतःप्रज्ञा में ज्ञाता, ज्ञेय एवं ज्ञान की त्रिपुटी सिमट कर एक हो जाती है। यद्यपि बौद्धिक स्तर पर यह संभव नहीं दिखता, क्योंकि ससीम एवं असीम में द्वैतभाव बना रहता है, जबकि अंतःप्रज्ञा इन सबसे ऊपर उठकर असीम ऐक्य में समाहित हो जाता है। श्री अरविन्द इस ऐक्य के लिए अतिमानसिक स्तर पर प्राप्त किये जाने वाले असीम के तर्क का सहारा लेते हैं। भारत के अन्यान्य चिन्तकों ने इस ऐक्य की प्राप्ति का प्रयास किया है। बौद्धिक स्तर से ऊपर उठकर विवेकी पुरुष या अत्यन्त प्रतिभासम्पन्न व्यक्ति में इसकी झलक देखी जा सकती है। परन्तु इससे भी ऊपर या विकसित रूप में उन आदर्श पुरुषों की स्थिति होती है, जिन्होंने अपने में सत्य, शुभ और आनन्द का साक्षात्कार कर लिया है तथा प्रज्ञा, भावना एवं संकल्प का समन्वय कर लिया है। इस आन्तरिक परिवर्तन से हम सत् का साक्षात्कार कर पाते हैं, जीवन की वास्तविकता तक पहुँच पाते हैं। डॉ. राधाकृष्णन् इस परिवर्तन या अंतःदृष्टि को मात्र पूर्ण ज्ञान ही नहीं मानते, प्रत्युत पूर्णजीवन मानते हैं।[18] इस प्रकार वे अंतःदृष्टि को जीवन के लक्ष्य के साथ जोड़ते हैं, बल्कि यह कहा जाय कि सिद्धान्त व्यवहार से तथा तत्वमीमांसा को ज्ञान मीमांसा से समन्वित करने का जो प्रयास डॉ. राधाकृष्णन् ने किया है, अत्यन्त महत्वपूर्ण है।

इस प्रकार डॉ. राधाकृष्णन् परम्परागत अद्वैत वेदान्त की मान्यता के प्रतिकूल विश्व की वास्तविकता को स्वीकार करते हुए बताते हैं कि निर्विशेष ब्रह्म विश्व के सन्दर्भ में सविशेष (ईश्वर) हो जाता है। अद्वैत वेदान्त सविशेष की प्रज्ञास्तरीय सापेक्षता को स्वीकारता है, क्योंकि सविशेष (ईश्वर) यथार्थता इस विश्व की यथार्थता से सम्बन्ध है। परन्तु डॉ. राधाकृष्णन् मानते हैं कि विश्व सत्य है, अतः विश्व की सत्ता या विश्व के व्यावहारिकता हेतु प्रज्ञा उपयोगी है और इस प्रज्ञात्मक ज्ञान के माध्यम से हम सत्य के प्रतीकात्मक स्वरूप की कल्पना करते हैं, तो परमसत् 'ईश्वर' हो जाता है। परन्तु जैसे ही अंतःप्रज्ञा के माध्यम से उसका अनुभव किया जाता है, ज्ञाता सत्य की गहराई तक पहुँच जाता है और वह ब्रह्म का साक्षात्कार कर लेता है। कहने का तात्पर्य है कि डॉ राधाकृष्णन् अद्वैत वेदान्त के भ्रम और ज्ञान के बीच निषेधात्मक सम्बन्ध के विपरीत भावात्मक सम्बन्ध बताना चाहते हैं, क्योंकि शांकर-वेदान्त में तो बौद्धिक ज्ञान को मात्र भ्रम का ज्ञान माना गया है, जबकि डॉ. राधाकृष्णन् विश्व की यथार्थता को स्वीकार करते हुए ऐसा नहीं मानते, यद्यपि परमसत् बौद्धिक ज्ञान द्वारा ज्ञेय नहीं है, उसकी अपनी सीमा है। परन्तु इसका अर्थ यह नहीं है कि वह कदापि न जाना जा सकेगा,

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प्रत्युत उसे ज्ञान के उच्चतर साधन अंतःप्रज्ञा द्वारा अनुभव किया जा सकता है। यही अंतःप्रज्ञा धार्मिक रहस्यानुभूति भी है, जो परमसत् की वास्तविकता से हमें अवगत करा सकता है। इस प्रकार डॉ. राधाकृष्णन् की 'अंतःप्रज्ञा' न केवल ज्ञानमीमांसीय है बल्कि तत्वमीमांसीय भी है, जिसमें आत्मनिष्ठ एवं वस्तुनिष्ठ, जागतिक एवं अति-जागतिक सत्तायें समन्वित होती हैं। यही उनकी समग्र अनुभूति (Integral Experience) है। इस प्रकार उनका दार्शनिक दृष्टिकोण विश्वव्यापी एवं विश्वातीत की धारणाओं के द्वैत से ऊपर उठकर अपने दर्शन में "अद्वैतवाद" की विशिष्टता कायम रखता है।

डॉ. राधाकृष्णन् की ज्ञान मीमांसीय अवधारणा निश्चित ही उनके सम्पूर्ण दर्शन का प्रतिनिधित्व करती है। यद्यपि इसमें प्राचीन भारतीय मतों का प्रभाव स्पष्ट झलकता है और इस कारण इस मत की मौलिकता में किंचित संदेह उठना स्वाभाविक है। ज्ञातव्य है कि डॉ. राधाकृष्णन के दर्शन की मौलिकता के प्रश्न पर विद्वानों में सदैव गम्भीर चर्चाये हुई हैं। परन्तु डॉ. राधाकृष्णन, जैसा कि अनेक विद्वानों का भी मत है, दर्शन के एक प्रमुख इतिहासकार और व्याख्याकार के रूप में स्मरण किये जाते हैं। उनके दर्शन का अपना एक दृष्टिकोण अवश्य है, तथापि उनका दार्शनिक धरातल वेदान्तीय विचारों से अनुप्राणित है। इस क्रम में उन्होंने अन्यान्य भारतीय एवं पाश्चात्य मतों का तुलनात्मक अध्ययन प्रस्तुत करते हुए अपने दर्शन को मांत्र तार्किक बौद्धिक दृष्टिकोण से पृथक अंतःअनुभव पर आधारित किया है, जो आध्यात्मिकता से युक्त है। वे स्वयं भी इसे स्वीकार करते हैं।[20] संभवतः अन्तःदृष्टि का उनका मन्तव्य उनके इसी दृष्टिकोण का परिचायक है और उसे प्रमाणित भी करता है। इस प्रकार डॉ. राधाकृष्णन् की मौलिकता इसी तथ्य में है कि उन्होंने आधुनिक जीवन, जो आत्मचेतना का युग है, की आवश्यकता के परिप्रेक्ष्य में वेदान्त के आध्यात्मवादी दृष्टिकोण की अभिनव व्याख्या दी और नव्यवेदान्त की स्थापना की।

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डॉ. सर्वेपल्लि राधाकृष्णन् के दर्शन में तर्क की अवधारणा

श्रीप्रकाश पाण्डेय*

मूल्यांकन की दृष्टि से सम्पूर्ण दार्शनिक परम्परा में यदि एक सूत्रबद्ध वाक्य के प्रयोग की विवशता हो तो यही कहना औचित्यपूर्ण होगा कि यह 'अनुभूति एवं ज्ञान की आस्थापरक् तर्कानुप्राणित व्याख्या है'; कारण कि-तर्क की स्वयं की अपनी सीमाएँ हैं, जिसके पूर्व आस्था का निषेध किन्तु पश्चात् उसका स्वीकार है-जो स्वयं तर्क का फल या निष्कर्ष है, और इस रूप में इन दोनों के मिश्रित, सक्षम एवं सशक्त सम्पादन का प्रतिफल है-यह अथाह, अक्षय दार्शनिक वाङ्मय। यद्यपि आस्था एवं तर्क के पौर्वापर्य सम्बन्ध को लेकर विद्वानों में मतवैभिन्न है, तथापि उनके द्वारा तर्कानुप्राणित आस्था को प्रतिष्ठित करने का कार्य अत्यन्त सराहनीय है और यह स्पष्ट करता है कि सम्पूर्ण दार्शनिक परम्परा में तर्क साधन है, साध्य नहीं। यहाँ तर्क, तर्क मात्र के लिए नहीं किया जाता, अपितु किसी सार्थक उपलब्धि के लिए किया जाता है। भारतीय दार्शनिक परम्परा की उद्घोषणा तो स्पष्टतः विषय-बोध, तर्कानुप्राणित व्याख्या तदनन्तर आस्था के क्रम का निर्देश करती है। यथा-को अद्धा वेद क इह प्रवोचत् कुत। आजाता, कुत इयं विसृष्टिः, 'को ददर्श प्रथमं जायमानम्', 'कस्मै देवाय हविषा विधेम', तदनन्तर 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद् विजिज्ञासस्व तद् ब्रह्म', 'विज्ञातारं डरेकेन विजानीयात्,' नैषातर्केण मतिरापनेया', 'ब्रह्मविद् ब्रह्मैव भवति', तथा अन्ततः 'सर्वखल्विदं ब्रह्म', 'अयमात्मा ब्रह्म,' 'अन्नं ब्रह्मेति व्यजानात्', 'अहं ब्रह्मास्मि', तत्त्वमसि' आदि।

वस्तुतः जिज्ञासा एवं तर्क में सैद्धान्तिक भेद के बावजूद लक्ष्यैक्य की प्रतिष्ठा में परस्पर सहभागित्व का व्यवहार प्रायः सम्पूर्ण दर्शन जगत् को स्वीकार्य है। अद्वैत वेदान्त तो 'अथातो ब्रह्म जिज्ञासा'[1] से अपने दार्शनिक प्रतिष्ठा की शुरुआत ही करता है। इतना ही नहीं प्रस्थानत्रयी (श्रुतिप्रस्थान, स्मृतिप्रस्थान, तर्क प्रस्थान-क्रमशः उपनिषद्, गीता, ब्रह्मसूत्र) का एक प्रस्थानं तो 'तर्कप्रस्थान' के ही नाम से विख्यात है और विविध दार्शनिक समुदायों के लिए सिरमौर है। इस प्रकार सम्पूर्ण भारतीय दार्शनिक तर्क की अनिवार्यता के प्रति आग्रही है; क्योंकि समस्त भारतीय दार्शनिक विधाओं की तत्वमीमांसीय आस्था के विरुद्ध उत्थापित प्रश्नचिह्न का उत्तर उनकी तर्कानुप्राणित

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* दर्शनशास्त्र विभाग
काशी हिन्दू विश्वविद्यालय
वाराणसी

प्रमाण मीमांसा है, और इस प्रमाण मीमांसा की तर्काश्रित विवशता का अन्तिम निष्कर्ष है- नैषातर्केण मतिरापनेमा' या 'नेति नेति'। यहाँ तर्क पंगु हो जाता है और अनुभूति गहनता का साक्षात्कार करने लगती है, फिर भी ज्ञान की सीमाओं, और संभावनाओं की परिधि में ज्ञान के अधिकाधिक प्रस्फुटन के लिए उसके चुनौती पूर्ण विकास के विश्लेषण की आज भी महती आवश्यकता है। इसी आवश्यकता को ध्यानस्थ करते हुए पाश्चात्य एवं भारतीय "तर्क" के विकास की तुलनात्मक विवेचना करते हुए डॉ. एस. राधाकृष्णन् ने स्पष्ट किया है कि "पश्चिम की समूची विचार परम्परा में मनुष्य तत्वतः तार्किक और बौद्धिक प्राणी है। वह केवल तार्किक ढंग से सोच सकता है और उपयोगिता की दृष्टि से कार्य कर सकता है। पश्चिमी मन, विज्ञान, तर्क और मानवीयवाद पर बहुत बल देता है। इसके विपरीत हिन्दू विचारों का मत आमतौर पर यह है कि हममें एक ऐसी शक्ति है, जो तर्क बुद्धि से अधिक अन्तरात्मवर्ती है और जिसके द्वारा हम यथार्थ सत्ता को, उसकी अधिक घनिष्ठ और आन्तरिक वैयक्तिकता के साथ अनुभव करते हैं, केवल उसके ऊपरी सतह और बाह्य पहलुओं को ही नहीं।[2] यही बात उपयोगितावादी दृष्टिकोण की तो भारतीय दार्शनिक परम्परा भी इसका पक्षधर है, क्योंकि वह स्वयं स्पष्ट कहती है कि "प्रयोजनमनुद्दिश्य मन्दोऽपिनप्रवर्तते"। अस्तु भारतीय एवं पाश्चात्य परम्पराओं की विधि में पार्थक्य समीक्ष्य हो सकता है, और वह इस रूप में कि भारतीय परम्परा जहाँ ज्ञात को तर्कणापरक बनाती है, वहाँ पाश्चात्य परम्परा तर्कणा से ज्ञात का निर्माण करती है। एक का सत्याश्रित तर्क है, तो दूसरे का तर्काश्रित सत्य है। इसीलिए ऐसा लगता है कि संभवतः भारतीय परम्परा में प्रमाण मीमांसा का विकास तत्त्वमीमांसा के पश्चात् हुआ है और पाश्चात्य परम्परा में तत्त्वमीमांसा का स्थायित्व प्रमाण मीमांसा की विवशता के पश्चात् हुआ। किन्तु इतना तो स्पष्ट है कि तर्क दोनों ही परम्पराओं के लिए साधन है साध्य नहीं। तर्कशास्त्र की भाषा में विधि का अन्तर है-आगमन और निगमन का अन्तर हैं। सीमाएँ दोनों की भौतिक हैं, पराभौतिक नहीं। इसलिए डॉ. राधाकृष्णन् स्पष्ट करते हैं कि-"औपचारिक तर्कशास्त्र के नियम उस जगह तो अत्युतम सिद्ध होते हैं, जहाँ सब ज्ञात हो चुके हों और कोई भी अन्य वस्तु शेष न हो, किन्तु तर्कशास्त्र अज्ञात बात की खोज और अनुसन्धान के स्वरूप और प्रगति के लिए कोई सीमा निर्धारित नहीं कर सकता।[3] अर्थात् सृजनात्मक अन्तर्ज्ञान तर्क का एक पक्ष है, किन्तु इसमें आलोचनात्मक बुद्धि का पक्ष प्रबल है। इसका स्पष्ट उदाहरण है कि पाश्चात्य परम्परा में जहाँ "प्लेटो" की दृष्टि में मानसिक चिन्तन ही उच्च श्रेणी का ज्ञान है, वहीं "नव्य प्लेटोवादी" अकेले तार्किक ज्ञान की अपर्याप्तता पर आग्रही हैं और इस द्वैध के बीच होने वाले तार्किक विकास का परिणाम यह हुआ कि आधुनिक यूरोपीय दर्शन में फिर तर्क अपनी उच्च प्रतिष्ठा के साथ दर्शन की विश्वव्यापी अवधारणाओं की एक प्रणाली के रूप में "देकार्त" द्वारा प्रतिष्ठित सत्य के स्पष्टता और विवशतता के सूत्र

के रूप में प्रतिष्ठित हुआ। पुनः यह विचारणा "हेगेल" के दर्शन में सभी समस्याओं के केन्द्रबिन्दु के रूप में प्रतिष्ठित होती हुई अपनी परिपक्वता को प्राप्त हुई, जहाँ राधाकृष्णन् के शब्दों में "तर्क महज विचार का एक सिद्धान्त ही नहीं रह जाता बल्कि वह वास्तविक और यथार्थता का वर्णन बन जाता है। बह वास्तविक प्रक्रिया का जिसके द्वारा पूर्ण आत्मा, मानवीय चेतना, प्रकृति, इतिहास, समाज, कला और धर्म में ब्रह्माण्ड द्वारा धारण किये गये विभिन्न आकारों से बने विश्व के रूप में अपने आपको अभिव्यक्त करती है, अमूर्त प्रतिपादन है, जो तर्कसंगत है, वह यथार्थ है, जो यथार्थ है, वह तर्कसंगत है।"[4] अतः "कोई भी तथ्य जिसकी व्याख्या न की जा सके या जिसे किसी नियम में न बाँधा जा सके बुद्धिगम्य संसार में विद्यमान माना नहीं जा सकता है।"[5]

यहाँ एक स्वाभाविक जिज्ञासा उठती है कि तर्क की सीमा तो बुद्धिगम्य संसार है, किन्तु क्या ज्ञान की सीमा भी मात्र यही है? इस जिज्ञासा पर दोनों ही परम्पराएँ नकारात्मक उत्तर देंगी; क्योंकि ज्ञान का साधन मात्र तर्क या तर्कयुक्त बुद्धि ही नहीं है, प्रत्युत तर्केतर कर्म, प्रतीति, संवेदन रसानुभव और संकल्पादि भी हैं, जो इसकी बहिर्मुख शक्ति के स्रोत हैं और जिन पर तर्कयुक्त बुद्धि का कोई नियंत्रण नहीं है, क्योंकि "बुद्धि किसी वस्तु का विश्लेषण और पृथक्करण तो आसानी से कर लेती है, कन्तु जब वह उसका संश्लेषण करती है तो उसकी सारी प्रक्रिया कृत्रिम हो जाती है, और उसके परिणाम भी कृत्रिम होते हैं।"[6] अस्तु तर्क किसी भी क्रिया में हस्तक्षेप करते हुए भी स्वयं स्वतन्त्र रहता है और अपनी इसी स्वतन्त्रता के कारण वह उसमें संशोधन, परिवर्तन एवं पुनर्गठन कर सकता है। इस दृष्टि से यह अनुमान है, जो सम्भाव्य क्षमताओं के सत्य को उन्मुक्त कर सकता है तथा उनकी पूर्व सूचना दे सकता है। अतः यह सर्वप्रधान सामर्थ्य है, जिसकी सहायता से मनुष्य ने अपने आपको अधिकृत कर लिया है, तथा अपनी शक्तियों का अध्ययन करने वाला एवं स्वामी बना है। चूँकि तर्क विश्लेषणात्मक है, एतदर्थ यह अपने विभेदों, वर्गीकरणों तथा इन पर आश्रित नियमों के द्वारा जीवन को मिथ्या रूप दे देता है। इसलिए "क्रोचे" कहता है कि "ज्ञान के दो रूप हैं-वह या तो अन्तर्ज्ञानात्मक होता है या तर्कात्मक; कल्पना से ब्रह्म ज्ञान या बुद्धि से ब्रह्म ज्ञान, व्यक्ति का ज्ञान या निखिल विश्वव्यापी ज्ञान। संक्षेप में ज्ञान या तो बिम्बों की उपज होता है या संकल्पनाओं की। कल्पना से हम व्यक्तिगत वस्तुओं को आकृति प्रदान करते हैं और विचार के द्वारा हम उन बिम्बों (आकृतियों) को विश्वव्यापी संकल्पनाओं के रूप में सम्बद्ध करते हैं।"[7] किन्तु ज्ञान की सीमा यहीं नहीं समाप्त हो जाती है, क्योंकि सत्य और ज्ञान के प्रति बढ़ता हुआ अन्तर्वेग मानव मन को इस बात के लिए गवाही देता है कि ज्ञान की और विशालता शक्ति भी है जो सत्ता के रहस्यों में अधिक पहुँच रखती है। इस दिशा में मानव मन का बढ़ता हुआ अनुभववाद 'आज' जिस वस्तु को धुँधले रूप में देखने लगा है, वह यह है कि आत्मा ही वह सर्वसम्पन्न देवता है, जो तर्क, बुद्धि को

अपने मंत्री के रूप में उपयोग में ला सकता है। इसीलिए "ब्रेडले" का मत है कि "समस्त बौद्धिक विश्लेषण यथार्थ का अपलाप है, उसका मिथ्याकरण है, क्योंकि वह उसकी एकता को विभिन्न शब्दों, परिभाषाओं और सम्बन्धों में विभक्त कर देता है। विचार वह (तत्) के यथार्थ रूप और जो (यत्) के अमूर्त रूप के भेद में घूमता रहता है, किन्तु यह (यत्) चाहे कितंना भी व्यापक हो उसने समस्त वर्तमान यथार्थ सत्ता का समावेश नहीं हो सकता।" एतदर्थ "यदि विचार को जीवन के इन पक्षों के बोध के योग्य और सक्षम बनना है तो वह तर्क और ऊहापोह के विचार से भिन्न हो जायेगा। तब वह अधिक पूर्ण अनुभव में निमग्न होगा।"[8] इस प्रकार "ब्रेडले" ने तर्कजन्य ज्ञान की प्रतीकात्मकता पर बल दिया है।

वस्तुतः ज्ञान की खोज तर्क का सर्वोच्च कार्य है, किन्तु ज्ञान की खोज जब ज्ञान के लिए की जाती है, तभी ज्ञान तक पहुँचा जा सकता है, अन्यथा वह दुःखदायी भी हो सकता है। जिसका "गीता" स्पष्ट उल्लेख करती है, यथा "संशयेन विजानाति संशयात्मा विनस्यति"[9], अस्तु ज्ञान का उपयोग व्यावहारिक उद्देश्यों की पूर्ति के लिए किया जाना चाहिए किन्तु यदि प्रारम्भ से ही हम अपने निष्कर्ष पर आग्रही रहेंगे तो तर्क की बौद्धिक प्राप्ति सीमित हो जायेगी और यह स्वयं तर्क के साथ बंचना के साथ-साथ सत्य की उन्मुक्त सम्भावनाओं के क्षेत्र का विकृतिकरण हो जायेगा। फिर भी ये दोनों ही मार्ग अपना अलग-अलग औचित्य रखते हैं, क्योंकि दोनों ही अपने-अपने प्रयोजनों के लिए उपयोगी हैं। तर्काश्रित ज्ञान से हम संसार की परिस्थितियों को जानते हैं और बुद्धि अपने उद्देश्य के लिए उन्हें नियंत्रित करती है। अतः हम उन्हें भली भाँति जाने बिना कार्य नहीं कर सकते। किन्तु यदि हम उन वस्तुओं को उनके बास्तविक अद्वितीय रूप में जानना चाहते है, उन्हें उनकी अनिवार्य यथार्थता में जाने के इच्छुक हैं तो हमें ऊहापोहमय चिन्तन से ऊपर उठना चाहिए।"[10] यद्यपि यह एक मनोवैज्ञानिक सत्य है कि चिन्तनशील मनुष्य सामान्यतः विशेष रुचि के विचारों के लिए ही तर्क का उपयोग करता है और जो पक्ष इस तर्क के औचित्य को स्वीकार नहीं करते-तर्क बुद्धि उन्हें अस्वीकार कर देती है। जीवन तथा सत्ता के जो सत्य उनसे मेल नहीं खाते-तर्क उन्हें कुचल देता है। इस प्रकार स्वार्थों, वासनाओं पक्षपातों की दासता से मानव मन विवेकहीनता का शिकार हो जाता है और ऐसी तर्कबुद्धि जब जीवन के ऊपर अपने नियमों को आरोपित करती है तो उसे असफलता ही हाथ लगती है, क्योंकि जीवन वही नहीं है जो दिखायी देता है, अपितु यह अनंत क्षमताओं एवं शक्तियों से युक्त है। इसकी अनंत अभीप्साएँ हैं। किन्तु तर्क बुद्धि का विचार है कि उसके विचार ही जीवन के पूर्ण सत्य हैं। अतः उसके इस दुराग्रह का फल यह होता है कि पर्याप्त प्रकाश के अभाव में उसे निरीक्षण, अनुभव, विविध भूलों से होकर विशाल अनुभव की ओर बढ़ना होता है। जैसा कि "पास्कल" ने लिखा हैं-"हम जानते हैं कि हम जागे हुए हैं। यह हो सकता है कि हम इस

बात को तर्क से सिद्ध न कर सकें, किन्तु हमारी यह असमर्थता केवल हमारे तर्क की कमजोरी को सिद्ध करती है न कि (जैसा कि सन्देहवादी कहते हैं) हमारे समस्त ज्ञान की अनिश्चितता को। कारण यह देश, काल, गति और संख्या आदि का अस्तित्व आदि एवं स्वतःसिद्ध वस्तुओं का ज्ञान वैसा ही सुरक्षित है जैसा कि तर्क द्वारा प्राप्त कोई भी ज्ञान और तर्क हृदय और अन्तर्ज्ञान के द्वारा प्राप्त इस ज्ञान पर ही निर्भर करता है और उसी को अपने समस्त अप्रत्यक्ष अनुमानों के आधार के रूप में ग्रहण करता है।"[11] फिर भी इतना तो स्पष्ट है कि अपनी प्रकृतिगत सीमाओं के कारण यह जीवन की जटिलताओं एवं सर्वागीणता पर कार्य करने में असमर्थ है। यहाँ तर्क की भूमिका के सन्दर्भ में स्पष्टतः को जगत् की प्रतीति होती है-एक बुद्धि या तर्क के लिए प्रयुक्त विचारों का जगत् तथा दूसरा जीवन का जगत्-जो बुद्धि के अधिकार में नहीं आता। परिणामतः जीवन के साथ ठोकरें खाती हुई बुद्धि या तो प्रायोगिक हो जाती है या अनावश्यक रूप से कल्पनाशील हो जाती है। फल यह होता है कि तर्क मनुष्य के लिए साधन जुटाने तथा उनका उक्तिपूर्वक औचित्य साबित करने में ही सन्तुष्ट हो जाता है, किन्तु ऐसा नहीं है कि सदैव ही ऐसा होता रहता है। जब यह तर्क मनुष्य को बौद्धिकता के प्रकाश में देखना और समझना सिखता है तब उस रूप में पथप्रदर्शक, शिक्षक अथवा विधि निर्माण का कार्य करता है। परन्तु कुछ ही क्षणों बाद यह अपने ही विधानों पर, अपनी ही कार्यप्रणाली पर संशय की दृष्टि से देखता है। इस प्रकार तर्क सदैव ही दो प्रकार से कार्य करता है-एक ओर तो नियमों का स्थापन तथा दूसरी ओर उन पर शंका कर नवीन जीवन पद्धति की खोज। अतः तर्क अपने द्वन्द्वोत्पादक (विधि एवं निषेध) कार्यों के समानान्तर प्रतिपादन के स्वातंत्र्य का वैशिष्ट्य रखता है। इसका कारण यह है कि यह दोनों को समानान्तर या समान सत्य मानता है। यही कारण है कि कभी यह सहज प्रेरणाओं, कभी बौद्धिक तृप्तियों से, कभी व्यक्तिवाद और समष्टिवाद, तो कभी आत्मत्याग तथा आत्मपूर्ति की ओर आकृष्ट होता है। इस प्रकार यह कभी तो जीवन पर शासन करने की इच्छा से कार्य करता है तो कभी निःस्वार्थ भाव से ज्ञान की खोज करता है यहाँ "हेगेल" भी कहता है कि "अव्यवहित ज्ञान जिसमें विचार का कोई स्थान न हो सत्य नहीं हो सकता।"[12] किन्तु एस. राधाकृष्णन् "हेगेल" से असहमत होते हुए स्पष्ट कहते हैं कि "तर्क एक मूर्त विचार है, जिसके द्वारा विशिष्ट स्थितियों के उदाहरणों से विश्वव्यापी नियम बनाये जाते हैं और उन विशिष्ट स्थितियों के साथ एक अविभाज्य एकता कायम की जाती है।...तर्क के तादात्म्य की दृष्टि में भेद आंगिक और तात्त्विक होता है।"[13] वस्तुतः "हेगेल" के अनुसार तर्क की यह माँग होती है कि "हर सत्ता की पहली शर्त यह है कि उसका कोई न कोई तर्कसंगत विरोधी भी है। इस प्रकार "हेगेल" ने अपने प्रधान तर्क के माध्यम से जीवन को एक बड़े तर्क में परिणत करते हुए जीवित सत्य को एक अमूर्त सूत्र में बदल दिया और स्वीकार किया कि यदि जीवन को एक तर्क

प्रणाली में ही अभिव्यक्त किया जा सके तो वह जीवन ही न रहे। यहाँ डॉ. एस राधाकृष्णन् 'हेगेल' से असहमत हैं और स्पष्ट करते हैं कि यह ठीक है कि मनुष्य विचार करने वाली सत्ता है किन्तु उसका अस्तित्व केवल चिन्तन ही नहीं है। इसीलिए जब तक तर्कबुद्धि अपने को ज्ञान के लिए प्रयुक्त करती है, तब तक तो वह अपना स्वाभाविक कार्य करती है, एवं अपने अधिकार का सर्वोच्च उपयोग करती है, किन्तु जैसे ही वह उन विचारों को जीवन पर लागू करना चाहती है, वह स्वयं में न्यूनता का अनुभव करने लगती है। अतः निःसन्देह रूप से तर्क एक प्रकाश है, किन्तु अपूर्ण प्रकाश।

धर्म के क्षेत्र में तर्क बहुत ही असहाय हो जाता है और अन्ततः यह या तो धार्मिक जीवन के तथ्यों को निरर्थक मानता है या उनका संरक्षक बन जाता है। साथ ही साथ वह धार्मिक जीवन में प्रतीत होने वाली त्रुटियों, अन्धविश्वासों असंस्कृतताओं को शुद्ध करने का प्रयत्न एदं एक तर्कानुप्राणित धर्म के अन्वेषण के लिए प्रवृत्त हो जाता है, इस रूप में तो इसकी भूमिका ग्राह्य है, किन्तु दुर्भाग्य से उसके निषेधों में अहंपूर्ण मिथ्याभिमान विद्यमान होता है, जो अपने अस्तित्व के लिए एक भौतिक प्रणाली माँगता है और नहीं मिलने पर अपनी अवधारणाओं को उस पर आरोपित करता है। यही कारण है कि बौद्धिक धर्म बनाने के सभी प्रयास अच्छे अभिप्राय से युक्त होने के उपरान्त भी निष्फल सिद्ध हुए हैं।

वस्तुतः तार्किक ज्ञान में हमेशा द्वैत होता है, क्योंकि वस्तु के ज्ञान और उसके अस्तित्व में भेद होता है। यही कारण है कि आध्यात्मिक जीवन तथा सत्ता को या तो तर्क बुद्धि समझ नहीं पाती है या अन्यथा समझ लेती है। क्योंकि तर्कबुद्धि की यह सहज प्रवृत्ति होती है कि वह प्रत्येक व्यवस्था को बौद्धिक पद्धति का रूप देना चाहती है यहाँ एक तथ्य तो स्पष्ट है कि मनुष्य उसी वस्तु पर तर्क के द्वारा विचार करता है, जिसे वह स्वयं धारण नहीं किये होता है। पूर्ण तर्क प्रमाण को खोजता नहीं है वह उस वस्तु के प्रमाण पर निर्भर करता है, जिससे कि वह स्वयं भरा हुआ होता है। इसीलिए तर्क को व्यावहारिक जीवन से जोड़ते हुए डॉ. राधाकृष्णन् का विचार है कि बौद्धिक और अन्तर्ज्ञानात्मक दोनों ही ज्ञान सही हैं और दोनों का अपना-अपना स्थान है, अपने-अपने प्रयोजनों के लिए दोनों ही उपयोगी हैं। तर्काश्रित ज्ञान से हम संसार की परिस्थितियों को जानते हैं और उन्हें अपने उद्‌देश्य के लिए नियंत्रित करते हैं। रही बात अन्तर्ज्ञान की तो वह तर्क विरोधी नहीं है, बल्कि वह तर्क से परे है। यह एक ऐसा ज्ञान है जो समूची आत्मा द्वारा ग्रहण किया जाता है जो अपने ही किसी टुकड़े से चाहे वह प्रत्यक्ष ज्ञान हो या बौद्धिक तर्क से ऊपर है। इस अन्तर्ज्ञान का बुद्धि के साथ लगभग वही सम्बन्ध है जो बुद्धि का इन्द्रिय ज्ञान के साथ है। यद्यपि अन्तर्ज्ञान बुद्धि से परे की चीज है, किन्तु उससे विपरीत नहीं।[14] एतदर्थ जो लोग हर चीज के लिए तर्क की खोज करते हैं, वे एक प्रकार से तर्क को हमेशा के लिए अपदस्त कर देते हैं, क्योंकि यदि समस्त ज्ञान अपनी

प्रमाणिकता के लिए किसी बाहरी कसौटी पर ही निर्भर हो तब तो कोई भी ज्ञान प्रामाणिक नहीं होगा, क्योंकि कारण की अनन्त श्रृंखला का कभी बाध नहीं होगा। अतः इससे बचने का एक ही उपाय है कि हम एक ऐसा भी ज्ञान स्वीकार करें जो स्वतः प्रमाण हो, जिसको तर्क की अपेक्षा न हो, अपितु तर्क को ही उसकी अपेक्षा हो।

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10. जीवन की आध्यात्मिक दृष्टि, पृ. 180-181.
11. वही, पृ. 173, रिफरेन्स, ऐस्से आन दि ह्यूमन अण्डरस्टैंडिंग.
12. वही, पृ. 182
13. वही, पृ. 184
14. वही, पृ. 180-181

डॉ. राधाकृष्णन् के शिक्षा दर्शन की एक झलक

*रमापति मिश्र**

गणतन्त्र भारत के दूसरे राष्ट्रपति डॉ. सर्वेपल्लि राधाकृष्णन् अंतर्राष्ट्रीय ख्याति प्राप्त दार्शनिक एवं राजनेता ही नहीं, अपितु महान शिक्षा शास्त्री भी रहे हैं। अपनी विशिष्ट बहुमुखी प्रतिभा, अध्यवसायशील प्रवृत्ति एवं प्रभावकारी अद्भुत व्यक्तित्व के कारण शिक्षा के क्षेत्र में भी आपने उतना ही विवेकपूर्ण योगदान किया है, जितना भारतीय दर्शन की धारा को विश्व में प्लावित करने अथवा जगत की अन्य महत्वपूर्ण समस्याओं के समाधान में। सैद्धान्तिक पक्ष की दृष्टि से उन्होंने अपने गहन और व्यापक दार्शनिक ज्ञान से शिक्षा के उद्देश्यों और प्रयोजनों पर विचार किया है। डॉ. राधाकृष्णन् के दार्शनिक विचार ऐसे नहीं हैं जो शीश महल में सजाने लायक हों बल्कि उनका घनिष्ठ सम्बन्ध तो सामयिक जगत के सामाजिक, राजनीतिक, आर्थिक और सांस्कृतिक पक्षों से है। मैं यहां उनके दर्शन शास्त्र का सर्वेक्षण नहीं करना चाहता, मैं तो उन विशिष्ट बातों पर जोर देना चाहता हूँ जो शिक्षा से सम्बद्ध हैं, और जिनका जीवन से विशेष लगाव है।

शिक्षा दर्शन

डॉ. राधाकृष्णन् के जीवन पर स्वामी विवेकानन्द, रवीन्द्रनाथ ठाकुर, तथा महात्मा गांधी का गहरा असर पड़ा है। फलस्वरूप उनके शिक्षादर्शन में भी इन महापुरुषों की विचारधाराओं की झलक मिलती है। उनके शिक्षा दर्शन में भारतीय संस्कृति के प्रति उदार भाव, धार्मिक, नैतिक एवं लोक कल्याणमय विचारों का सामंजस्य तथा विश्व बन्धुत्व की भावना है। हिन्दू धर्म एवं उसकी उदारवादी मान्यताओं के प्रति उनका स्नेह अविभाज्य एवं अकाट्य है।

शिक्षा व मानव

वे मानव मात्र को ईश्वर का प्रतिरूप मानते हैं। उनके मतानुसार संसार के सभी नरनारी परमात्मा के ही अंशस्वरूप हैं। आज जो हमें यह अंतर दिखायी देता है, वह मानव-कृत ही है। भगवत्गीता में भी कहा गया है—'अहं सर्वेषु भूतेषु भूतात्मा अवस्थितः।'[1] अर्थात् ईश्वर प्राणिमात्र में उसकी आत्मा के रूप में अवस्थित है। शिक्षा के माध्यम से ही मनुष्यों में इस महान महिमा पूर्ण भावना को प्रादुर्भूत किया जा सकता है।

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* शोधछात्र, शिक्षा संकाय
काशी हिन्दू विश्वविद्यालय, वाराणसी

शिक्षा मानव विचारों की जननी है। जैसी हमारी शिक्षा होगी, तदनुकूल हमारे विचार भी बनेगें।

शिक्षा व आध्यात्मिक विकास

डॉ. राधाकृष्णन् का विचार है कि हमारे समाज का नवनिर्माण अध्यात्मवाद द्वारा ही सम्भव है, परन्तु इसके ठीक विपरीत हमारे यहाँ भौतिकवाद को प्रश्रय मिलता है। इस संसार के प्राणिमात्र का नियन्त्रणकर्ता कोई अदृश्य महानतम अलौकिक शक्ति है, मनुष्य ऐसा नहीं सोचता। भौतिकवादी लिप्सा तथा सामाजिक तृष्णा ने उसकी आध्यात्मिक प्रवृत्ति को सर्वथा कुंठित कर डाला है फलस्वरूप मनुष्यों में अपने भाई-बन्धुओं के प्रति हित की भावना की इच्छा, समाज कल्याण और देश-कल्याण अथवा अन्तर्राष्ट्रीय दृष्टिकोण का स्वतः अभाव हो जाता है। अतः शिक्षा के वास्तविक उद्देश्य की पूर्ति के लिए हमें अपनी शिक्षण-संस्थाओं में आध्यात्मिक शिक्षा के प्रचलन की आवश्यकता है। ये महान आध्यात्मिक स्रोत है—उदारता, दया, समझदारी और स्वतन्त्रता। राधाकृष्णन् ने कहा है कि 'विज्ञान द्वारा खड़े किये गये खतरों को तभी अभिभूत किया जा सकता है जब हम उन आन्तरिक आवेगों में, क्रान्ति लायें जो विज्ञान तथा औद्योगिकी का नियन्त्रण करती हैं।'[2] व्यापक दृष्टि से ये शिक्षा के क्षेत्र के अन्तर्गत ही आते हैं। इनका काम बुद्धि का प्रशिक्षण करना या तकनीकी योग्य व्यक्तियों का निर्माण करना ही नहीं है, वरन् मनुष्य के हृदय में दया और अनुग्रह के भाव उत्पन्न करना भी है। यदि शिक्षा लोगों के मन और हृदय में विवेक और मानवहित की भावना उत्पन्न नहीं करती तो उसकी समस्त व्यावसायिक, वैज्ञानिक और औद्योगिकी उपलब्धियां निरर्थक हैं। डॉ. राधा कृष्णन् ने हमें सचेत करते हुए कहा है कि 'आत्मिक मूल्यों के प्रति हमारी आदर भावना ही सामाजिक, आर्थिक और राजनीतिक बद दिमागियां दूर कर सकती हैं। हमारे इस युग में महात्मा गांधी ने यह चरितार्थ कर दिखलाया है कि मानव की आत्मा जब अलौकिक अग्नि से प्रज्वलित हो उठती है तो वह अत्यधिक शक्तिशाली शस्त्र से भी अधिक सशक्त होती है।'[3]

शिक्षा का सबसे बड़ा प्रयोजन यह है कि हमें सबसे पहले अपने आपको अनुशासित करना है। उन्होंने स्पष्ट रूप से कहा है कि "हमारे आध्यात्मिक भूखण्ड का मूलभूत स्वरूप तो यह रहा है कि हम युद्ध में विजय प्राप्त करने वाले का जितना सम्मान करते हैं, उससे कहीं अधिक सम्मान ऐसे व्यक्ति का करते हैं, जो चिन्तन मनन द्वारा अपने मनोभावों और क्षुधाओं पर पूर्ण नियन्त्रण प्राप्त कर लेता है। इससे आशय यही निकलता है कि देशों से विजय प्राप्त करने से आत्मविजय प्राप्त करना अधिक महत्वपूर्ण है।"[4] डॉ. राधाकृष्णन् ऐसी शिक्षा को हेय समझते हैं, जो मन को उद्दीप्त तो करती हो, परन्तु उसे परितृप्त न करती हो। उनके अनुसार "शिक्षा का ध्येय उस 'स्व' का ज्ञान कराना है, जो गुण-दोष का विवेचक है। आध्यात्मिकता का उद्देश्य बाह्य और अन्दर को

एकीकृत करना है। यदि शिक्षा हमें अच्छी तरह जीवन यापन करना नहीं सिखलाती तो निश्चय ही वह विफल मनोरथ हुई है।"[5]

शिक्षा व विश्व-बंधुत्व

डॉ. राधाकृष्णन् लोकराज्य निर्माण हेतु कर्तव्य एवं नागरिकता की भावना से ओतप्रोत कुशल जीवन-यापन करने को क्षमता सम्पन्न, चरित्रवान, शिष्ट और स्वावलंबी नागरिक तैयार करना चाहते हैं, जिनमें आदर्श जीवन-यापन करने की शक्ति हो तथा जो मानवता के विकास हेतु अपनी अमूल्य निधि भी त्यागने को तैयार रहते हो। डॉ. राधाकृष्णन् 'वसुधैव कुटुम्बकम्' के सिद्धान्त में विश्वास करते हैं। उनका विचार है कि 'संसार के सभी व्यक्ति एक ही परिवार के सदस्य हैं। अतः स्वार्थपरता की भावना त्याग कर सभी को सबके हित-चिन्तन की जरूरत है। सभी को सब की सभ्यता, संस्कृति और राष्ट्रीयता को सम्मान की दृष्टि से देखने की आवश्यकता है।"[6] वे शिक्षा के माध्यम से ही विश्व बन्धुत्व की भावना को बलवती बनाने पर अत्यधिक बल देते हैं। उनका विचार है कि 'आज का मानव अत्यधिक भौतिकवादी हो गया है। स्वार्थपरता की भावना ने उसके हृदय और मस्तिष्क को आच्छन्न कर दिया है। आवश्यकता है कि उनमें उदात्त विचारों का प्रादुर्भाव हो और वह जनकल्याण एवं मानव हितार्थ सोचने-विचारने की शक्ति उत्पन्न करें। एक मात्र शिक्षा के आधार पर ही इस उद्देश्य की पूर्ति की जा सकती है।[7] डॉ. राधाकृष्णन् के इस सिद्धान्त को अपनाते हुए "राष्ट्रीय शिक्षा नीति" के राष्ट्रीय शिक्षा व्यवस्था के अन्तर्गत उल्लेख किया गया है कि 'भारत ने विभिन्न देशों में शान्ति और आपसी भाईचारे के लिए सदा प्रयत्न किया है, और 'बसुधैव कुटुम्बकम्' के आदर्शों को संजोया है। इस परम्परा के अनुसार शिक्षा व्यवस्था का प्रयास यह होगा कि नयी पीढ़ी में विश्वव्यापी दृष्टिकोण सुदृढ़ हो तथा अन्तर्राष्ट्रीय सहयोग और शान्तिपूर्ण सह अस्तित्व की भावना बढ़े। शिक्षा के इस पहलू की उपेक्षा नहीं की जा सकती।"[8]

शिक्षा व मानव का नैतिक विकास

डॉ. राधाकृष्णन् नैतिकता को मनुष्य के सामाजिक, बौद्धिक एवं आध्यात्मिक विकास का आधार मानते हैं। नैतिकता कुछ सद्गुणों का समन्वय मात्र नहीं हुआ करती, बल्कि चरित्र के अन्तर्गत यह एक ऐसा संगठन है कि वे सभी मिल कर एक इकाई का रूप धारण करते हैं। नैतिकता एक बड़ा व्यापक गुण है तथा इसका प्रभाव मनुष्य के समस्त कार्य-कलापों पर अत्यन्त ही सूक्ष्म और विलक्षण होता है। इससे व्यक्ति का समस्त व्यक्तित्व आन्दोलित हुआ करता है। अतः हमारे सामाजिक बौद्धिक एवं आध्यात्मिक विकास के लिए नैतिकता के संगठन और संबर्धन की शिक्षा होनी चाहिए। डॉ. राधाकृष्णन् ने कहा है कि–'इतिहास उस संघर्ष की कथा है जो बाह्य वातावरण और मनुष्य के आन्तरिक मूल्यों में निरन्तर युद्ध चल रहा है। और शिक्षा ही एक ऐसा साधन है, जिससे आशा की जा सकती है कि एक दिन कठोर वातावरण के पतनशील खिंचाव

पर इन अमूर्त मूल्यों की विजय होकर रहेगी। इस संघर्ष में मनुष्य को विशेष रूप से सक्रिय होना होगा। ब्रह्माण्डीय शक्तियों के हाथ में वह तब तक असहाय कठपुतली नहीं बनेगा जब तक आत्मिक मूल्यों में उसका सच्चा विश्वास और दूरदृष्टि बनी रहेगी।'[9]

जनतान्त्रिक पद्धति पर आधारित शिक्षा

विद्यार्थियों के बहुमुखी एवं वैयक्तिक विकास के लिए डॉ. राधाकृष्णन् शिक्षा में जनतन्त्रात्मक पद्धति के प्रयोग को मान्यता देते हैं। इसके आधार को अपनाकर तथा विभिन्न आदर्शों को स्वीकार कर ही हमलोग मानवता के उन समस्त गुणों से साक्षात्कार कर सकते हैं, जिसमें जन जीवन का कल्याण तो निहित है ही, विश्वशान्ति की प्रमुख समस्या का समाधान भी सन्निहित है। अतः बालकों के वैयक्तिक एवं बहुमुखी विकास के लिए सहानुभूति, उत्तरदायित्वपूर्ण सरल जीवन एवं कर्तव्यपरायणता आदि चारित्रिक गुण के विकास के लिए आवश्यक है कि शिक्षण-संस्थाओं का संगठन जनतन्त्र की आधारशिला पर अवस्थित हो।

धार्मिक शिक्षा

धार्मिक शिक्षा के संबन्ध में डॉ. राधाकृष्णन् के विचार बड़े उदात्त एवं स्पष्ट हैं। वे शिक्षण-संस्थाओं में धार्मिक शिक्षा प्रदान करने के पक्ष में हैं। धार्मिक शिक्षा के आधार पर मनुष्य की भौतिक तथा पाशविक प्रवृत्तियां परिशोधित हो सकेगी और वह मानवता के उच्च आदर्शों से अपना हार्दिक संबन्ध स्थापित कर सकेगा। धर्म कोई मत-मतान्तर नहीं, अपितु 'सत्य की शोध' में एक तीव्र आलोक है। धार्मिक शिक्षा अपने वास्तविक स्वरूप में सर्वश्रेष्ठ है तथा विश्व शान्ति की जननी है। स्वामी विवेकानन्द ने भी धर्म को शिक्षा का मेरुदण्ड बतलाया है। डॉ. राधाकृष्णन् के विचारानुसार 'शिक्षा और धर्म का संबन्ध उसी प्रकार है, जिस प्रकार शरीर और आत्मा का। यदि धर्म को शिक्षा से अलग कर दें, तो हमारी आध्यात्मिक मृत्यु हो जायेगी। मानव जीवन का बहुत बड़ा लक्ष्य है-हृदय की पवित्रता, चित्त की शान्ति, वह तो धर्म द्वारा ही प्राप्त होगी।'[10]

डॉ. राधाकृष्णन् सार्वजनिक शिक्षा के किसी स्तर पर धार्मिक मतों की शिक्षा देने के पक्षपाती नहीं हैं। उनका मत है कि 'ऐसी शिक्षा देने पर पाठ्यचर्या के अन्य विभागों में जो अनुसंधान की आलोचनात्मक और तार्किक पद्धतियां अपनायी गयी है, उनमें बाधा उत्पन्न होगी। भिन्न-भिन्न धर्मों में मुक्ति के परस्पर विरोधी द्वार और साधन बतलाये गये हैं। यदि विद्यार्थियों को ऐसे धर्मों के आचार्यों और विद्वानों से शिक्षा दिलायी जायेगी तो बन्धुत्व और समानता की उस भावना पर आघात होगा, जिसकी स्थापना के लिए महाविद्यालय और विश्वविद्यालय बनते हैं।'[11]

सैडलर समीक्षक मंडल ने मार्च सन् 1919 ई. में भारत की माध्यमिक तथा उच्चतर शिक्षा पर अपनी समीक्षा पेश करते हुए धार्मिक और नैतिक शिक्षा के संबन्ध में निम्नलिखित शब्दों में सिफारिश की, 'विद्यालयों में ऐसे आध्यात्मिक जीवन का

अभाव है, जो बालकों की अन्तःप्रकृति को स्पर्श कर सके। ऐसी सहयोग भावना का अभाव है, जो छात्रों की स्नेहपूर्ण सत्यनिष्ठा को प्रभावित कर सके तथा ऐसी नैतिक और बौद्धिक शिक्षा का अभाव है, जिससे वे अपने भावों को प्रज्ज्वलित कर सकें।'[12]

दर्शन पर आधारित विश्वविद्यालय शिक्षा आयोग

सरकार ने परिषद और बोर्ड की सिफारिश को स्वीकार करके 4 नवम्बर 1948 को डॉ. राधाकृष्णन् की अध्यक्षता में 'विश्वविद्यालय शिक्षा आयोग' की नियुक्ति की। अध्यक्ष के नाम पर इस आयोग को 'राधाकृष्णन् कमीशन' भी कहा जाता है। 18 अध्यायों व 747 पृष्ठों वाले इस आयोग का प्रतिवेदन 25 अगस्त 1949 को सरकार की सेवा में प्रस्तुत किया गया। इस प्रतिवेदन को पढ़ने से यह पता चलता है कि डॉ. राधाकृष्णन् ने अपने दर्शन को काफी हद तक इसमें समाहित किया है। विश्वविद्यालय आयोग के समक्ष विचार प्रकट करते हुए उन्होंने कहा था, 'नर नारियों को जीवन निर्वाह की कला सिखलाने की चाहे जो शिक्षा पद्धति अपनायी जाये उसमें दार्शनिक अध्ययन को भी पूरा-पूरा स्थान मिलना चाहिए क्योंकि जीवन सम्बन्धी आचार, व्यवहारों तथा उद्देश्यों पर चिन्तन मनन विशेष रूप से दर्शनों में ही हुआ है। इनके अध्ययन से हमें अपनी मूल सांस्कृतिक परम्पराओं का भी ज्ञान होगा और युग-युग का ज्ञान भी हमें प्राप्त होगा। यदि बौद्धिक विखण्डता और अराजकता से हमें बचना है तो विद्यार्थियों को उक्त दृष्टिकोण अवश्य अपनाना होगा और इसी से उन्हें विभिन्न विषयों तथा विभिन्न कक्षाओं में अध्ययन सम्बन्धी प्रेरणा तथा निर्देशन प्राप्त होगा।'[13]

विश्वविद्यालय शिक्षा के उद्देश्य में ही हमें दर्शन की स्पष्ट झलक देखने को मिलती है। आयोग ने छात्रों से तथा समाज, देश और संसार से बड़ी-बड़ी आशाएँ प्रकट की हैं। शिक्षा प्राप्त करने के बाद वे ज्ञान की खोज करें, मानव जीवन का सार जानें, राष्ट्रीय विरासत में योग दें, अपना आध्यात्मिक विकास करें, सभ्यता और संस्कृति का पोषण करें, सामाजिक एकता को बनाये रखें इत्यादि ऐसे कई उद्देश्य हैं जिनमें उनके आध्यात्मिक दर्शन का प्रभाव पड़ा। स्नातकोत्तर प्रशिक्षण व अनुसंधान के संदर्भ में तो आयोग ने दर्शन का वास्तविक प्रतिबिम्ब ही खींच कर रख दिया है। आयोग ने स्नातकोत्तर प्रशिक्षण और अनुसंधान के महत्व पर प्रकाश डालते हुए लिखा है, 'मानव सभ्यता ने उन विशेषज्ञों के कार्यों से बहुत अधिक लाभ उठाया है, जिन्होंने प्रकृति के रहस्यों और मनुष्य के वैयक्तिक तथा सामाजिक व्यवहारों में गहरायी तक प्रवेश किया है। वर्तमान जीवन बहुत बड़ी सीमा तक अन्वेषण और अनुसंधान का परिणाम है।'[14] इस बात के समर्थन में ह्वाइटहेड (Whitchead) ने कहा है कि 'प्रत्येक प्रगतिशील समाज तीन समूहों के समावेश पर निर्भर रहता है–विद्वान्, अन्वेषक और आविष्कारक। विद्वान् अतीत की खोज करते हैं, बुद्धि सौन्दर्य और श्रेष्ठता के आदर्शों को हमारे सामने रखते हैं। अन्वेषक नये सत्यों की खोज करते हैं। आविष्कारक उन्हें हमारी वर्तमान

आवश्यकताओं के लिए प्रयोग करते हैं। विश्वविद्यालय में ऐसे मनुष्यों के निर्माण के मुख्य साधन होते हैं, जो प्रगतिशील क्रियाओं का प्रभावपूर्ण साधन में समावेश करते हैं।'[15]

डॉ. राधाकृष्णन् के दर्शन का प्रभाव व्यावसायिक शिक्षा के क्षेत्र में भी पड़ा। उन्होंने प्रकृति सभ्यता व नैतिक शक्तियों से प्रेरणा लेने की बात कही है। व्यावसायिक शिक्षा के अर्थ, महत्व व उत्तरदायित्व पर प्रकाश डालते हुए आयोग ने लिखा है कि, 'यदि हमारी संकटपूर्ण सभ्यता को जीवित रखना है तो यह आवश्यक है कि हमारे व्यावसायिक मनुष्य अपनी नैतिक शक्तियों और मानसिक योग्यताओं का प्रयोग आधुनिक गम्भीर समस्याओं का समाधान करने के लिए करें। आयोग के मतानुसार व्यावसायिक शिक्षा का आधार केवल व्यावसायिक कुशलता ही नहीं होनी चाहिए वरन् सामाजिक उत्तर दायित्व की भावना का विकास सामाजिक और मानवीय मूल्यों एवं सम्बन्धों को समझने की क्षमता एवं पूर्व द्वेष के बिना वास्तविकता को देखने की अनुशासित शक्ति भी होनी चाहिए।'[16]

डॉ. राधाकृष्णन् ने अपने शिक्षा दर्शन में धार्मिक शिक्षा पर बहुत अधिक जोर दिया है। उनकी धार्मिक शिक्षा का उल्लेख हमें विश्वविद्यालय आयोग में भी देखने को मिलता है। भारतीय संविधान की 19वीं धारा के अनुसार 'सब व्यक्ति आत्म चेतना की स्वतन्त्रता तथा अपने धर्म का अनुसरण, प्रयोग और प्रचार करने के लिए स्वतन्त्र हैं' इस धारा का उल्लेख करने के बाद आयोग ने धर्म की व्याख्या की। उसने लिखा कि 'धर्म अनुभूति (Realisation) है, न कि पंथ, मत या सिद्धान्त, जिनमें विश्वास रखा जाता है। धर्म एक परिवर्तित जीवन है। हम किसी मनुष्य के धर्म का निर्णय उसके बौद्धिक विश्वासों से नहीं, वरन् उसके चरित्र और स्वभाव से करते हैं।'[17] अतः हिन्दू और मुस्लिम दोनों शिक्षा पद्धतियों में धार्मिक शिक्षा को प्रमुख स्थान दिया गया।

छात्र क्रियायें एवं कल्याण के विषय में आयोग द्वारा की गयी व्यवस्था में भी डॉ. राधाकृष्णन् के दर्शन का प्रभाव पड़ा है। आयोग ने लिखा है कि, 'नवयुवक की शिक्षा और नये सत्य की खोज-विश्वविद्यालयों के मुख्य कर्तव्य हैं। आज के बालक और बालिकाएं कल के परिपक्व नागरिक हैं। छात्र का निर्माण विश्वविद्यालय के लिए नहीं होता है, वरन् विश्वविद्यालय छात्र का निर्माण करने के लिए होता है। अतः यह आवश्यक है कि विश्वविद्यालय प्रत्येक सम्भव प्रयास और रीति से छात्रों के शारीरिक मानसिक और आध्यात्मिक शक्तियों का पूर्ण और अधिक से अधिक विकास करें।'[18]

ग्रामीण विश्वविद्यालय और स्त्री-शिक्षा के विषय में भी राधाकृष्णन् के दर्शन की स्पष्ट झलक देखने को मिलती है। भारत कृषि प्रधान देश है अतः उसकी उन्नति और आवश्यकताओं के लिए ग्रामीण कालेज और विश्वविद्यालय होने चाहिए।, 'ग्रामीण भारत की सामान्य उन्नति के लिए कुशलता और प्रशिक्षण की सीमा और गुण में निरन्तर

विश्वास करना होगा। इनको प्रदान करने के लिए और शिक्षित नागरिकों की आवश्यकताओं को पूर्ण करने के लिए ग्रामीण कालेजों और विश्वविद्यालय की पद्धति आवश्यक है। अतः इस दिशा में कार्य करना वांछनीय है।"[19] स्त्री शिक्षा के विषय में आयोग ने लिखा, "शिक्षित स्त्रियों के बिना शिक्षित व्यक्ति नहीं हो सकते हैं। यदि सामान्य शिक्षा को पुरुषों या स्त्रियों तक सीमित रखा जाता है, तो स्त्रियों को भी शिक्षा प्राप्त करने का अवसर दिया जाना चाहिए क्योंकि ऐसी दशा में शिक्षा को निश्चय रूप से अन्य पीढ़ी को हस्तान्तरित किया जा सकेगा।"[20]

विश्वविद्यालय शिक्षा का परीक्षण करने के लिए जितने भी आयोगों और समीतियों की नियुक्ति हुई उन सब में 'विश्वविद्यालय शिक्षा आयोग' को सर्वश्रेष्ठ स्थान प्रदान किया गया। यदि आयोग की सभी सिफारिशों को क्रियान्वित कर दिया गया होता, तो हमारे विश्वविद्यालयों की रूप रेखा बिल्कुल बदल जाती और वे वास्तव में राष्ट्र की बहुमूल्य निधि हो जाते। भूतपूर्व राष्ट्रपति डॉ. राजेन्द्र प्रसाद ने आयोग के कार्यों की प्रशंसा करते हुए लिखा, "आयोग ने हमारी विश्वविद्यालय शिक्षा की प्राप्तियों पर अत्यन्त गम्भीरतापूर्वक विचार करके एक अत्यन्त महत्वपूर्ण प्रतिवेदन प्रस्तुत किया है, और साथ ही अति अमूल्य प्रस्ताव तथा सुझाव भी दिये हैं।"[21] राष्ट्रपति ने आगे कहा, 'विश्वविद्यालय आयोग के प्रतिवेदन का महत्व अधिकांश रूप से इस बात में है कि वह इस देश की वर्तमान शिक्षा प्रणाली में आधारभूत परिवर्तन की आवश्यकता का अनुभव करता है और इस आधार पर उसकी शिक्षा सम्बन्धी समस्याओं की विवेचना करता है। यही कारण है कि प्रतिनेदन को अनेक क्रान्तिकारी परिवर्तनों के सुझाव देने पड़े हैं। साथ ही प्रतिवेदन का एक गुण यह भी है, कि वह अतीत से पूर्ण सम्बन्ध विच्छेद नहीं करना चाहता है, अपितु उसमें प्राप्त सर्वोत्तम बातों को सुरक्षित रखता है।"[22]

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*कौशल किशोर मिश्र**

डॉ. राधाकृष्णन् मौलिक अर्थ में सामाजिक और राजनीतिक चिन्तक नहीं रहे। वे भारतीय दार्शनिक परम्परा के प्रतिनिधि हैं। उन्होंने दार्शनिक धरातल से अलग हटकर सामाजिक और राजनीतिक तत्वों के मूल बिन्दुओं पर विचार प्रगट किये। राजनीतिक दर्शन के तत्वों पर विचार स्पष्ट करने में उनका धरातल भारतीय दर्शन के तत्वों पर विचार स्पष्ट करने में उनका धरातल भारतीय दर्शन था। उपनिषद्, शंकर, रामानुज, रवीन्द्रनाथ टैगोर, गांधी, प्लेटो, प्लौटीनस, वर्गसॉ, और बैडले के दार्शनिक विचारों को वे राजनीतिक तत्वों की व्याख्या से जोड़ते हैं। फलतः डॉ. राधाकृष्णन् का राजनीतिक चिन्तन निरपेक्ष आध्यात्मिक परम्पराओं से प्रभावित है।[1]

राजनीतिक दर्शन की व्याख्या में राधाकृष्णन् गांधी की विचारधाराओं से बहुत अधिक प्रभावित है। गांधी ने "राजनीति का आध्यात्मीकरण" कर राजनीति के साथ नैतिक धर्म के मूल्यों को समाविष्ट करने का प्रयास किया। राधाकृष्णन् राजनीति को व्यवहारिक धर्म से अधिक कुछ नहीं मानते।[2] मानव जीवन यंत्रणापूर्ण अत्याचारों और मनोसंवेदनाओं से घिरा है। विषाद की सर्वव्यापी स्थिति में मनुष्य जी रहा है। परम्परायें, संयम, स्थापित कानून और व्यवस्था आश्चर्यजनक रूप से ढ़ह रही हैं। सामाजिक भद्रता और न्याय से अविच्छेद्य समझे जाने वाले विचार गलतफहमियों, कटुताओं और संघर्षों के बहाव में बह गये हैं। सारा वातावरण संदेह, अनिश्चितता और भविष्य में अत्यधिक भय से भरा हुआ है। मानव जाति के बढ़ते हुये कष्टों, आर्थिक दरिद्रता की तीव्रता, अभूतपूर्व पैमाने पर आन्तरिक और बाह्य रूप से होने वाले संघर्ष, युद्ध, उच्चपदस्थ लोगों के मतभेदों की जो ढ़हती हुई व्यवस्था को बनाये रखना और पंगु सभ्यता को किसी भी शर्त पर बचाना चाहते हैं।[3] जड़ता के कारण सारे संसार में ऐसी भावनायें जाग रही हैं जो सारतः क्रान्तिकारी हैं।[4] राधाकृष्णन् वर्तमान युग को क्रान्तिकारी मानते हैं, क्योंकि इसमें परिवर्तन की गति अत्यन्त तीव्र हैं। उनका आग्रह है कि चारों ओर सभी जगह हमें वस्तुओं के टूटने-फूटने और सामाजिक, राजनीतिक और आर्थिक संस्थाओं में परिवर्तनों की, प्रमुख विश्वासों और विचारों में, मानव मन की आधारभूत श्रेणियों में परिवर्तन की आवाज सुनाई पड़ रही है। बुद्धिमान, अनुभूतिशील और उद्यमी मनुष्यों का विश्वास है कि राजनीति, अर्थशास्त्र और उद्योग से सम्बद्ध संस्थाओं और वर्तमान

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* प्रवक्ता, राजनीतिशास्त्र विभाग
काशी हिन्दू विश्वविद्यालय, वाराणसी

वर्तमान प्रबन्धों में कहीं न कहीं कुछ बड़ी गलती है। यदि मनुष्यता को बचाना है तो इन प्रबन्धों और संस्थाओं से छुटकारा पाना होगा।[5]

राधाकृष्णन् का मानना हैं कि विश्व के वर्तमान द्वन्द्वों, मनस्तापों और संघर्षों में धर्म ही सबसे शक्तिशाली साधन है। इसमें वह संजीवनी शक्ति है जो संघर्षपूर्ण जीवन में संतुलन की स्थापना कर सकता है। धर्म भौतिक कर्मकाण्ड, परम्परावाद, तिकड़मबाजी का नाम नहीं है। यह सत्य की खोज करता है। समस्त विद्यमान वस्तुओं में ऐक्य का दर्शन कराता है। मनुष्य को धर्मशास्त्रियों के काल्पनिक तर्क-वितर्क और कट्टरतापूर्ण धार्मिक बारीकियों को छोड़कर अपने में धर्मपरायण तथा निवृत्ति की भावना का विकास करना चाहिये। जीवन के सभी क्षेत्रों में सहिष्णुता की धार्मिक भावना, प्रेम तथा उदारता का आचरण करना अत्यन्त आवश्यक है। पुरातन सामाजिक रूढ़ियों और मूर्खतापूर्ण सामाजिक अत्याचारों को कायम रखना धर्म नहीं है। धर्म एक गम्भीर वैयक्तिक वस्तु है। धार्मिक अनुभूति स्वभावतः समन्वयात्मक होती है। वह एक प्रकार का आध्यात्मिक प्रकाश है जो दीर्घकाल की एकान्त साधना और चिन्तन से उपलब्ध होता है।[6]

पूजा मनुष्य का दिव्य तक पहुंचने का प्रयत्न है। धर्म वह अनुशासन है जो अन्तरात्मा को स्पर्श करता है। बुराई और कुत्सितता से संघर्ष करने में सहायता देता है। काम, क्रोध और लोभ से व्यक्ति की रक्षा करता है। नैतिक बल को उन्मुक्त करता है। विश्व को बचाने के महान कार्य के लिये साहस प्रदान करता है। मन के अनुशासन के रूप में धर्म में उस बुराई का मुकाबला करने की कुंजी और सारभूत साधन है जो सभ्य संसार के अस्तित्व के लिये खतरा बनी हुई है। इसमें हमारे विचार और आचरण को, आत्मा को, धर्मों का वशवर्ती बनाने की बात निहित है। भगवद्गीता[7] के उद्धरण के आधार पर राधाकृष्णन् व्यक्ति की मूलभूत प्रवृत्तियों का संकेत करते हैं। जब मनुष्य अपने आपको धरती पर देवता समझने लगते हैं और जब वे भूल से अपना सम्बन्ध विच्छेद कर लेते हैं और वे इस प्रकार अज्ञान द्वारा पथ भ्रष्ट हो जाते हैं, तब उनमें एक शैतानी विकृति या अहंकार उठ खड़ा होता है, जो ज्ञान और शक्ति दोनों की दृष्टि से अपने आपको सर्वोच्च घोषित करता है। मनुष्य स्वायत्त हो गया है और उसने आज्ञा पालन और विनय को तिलांजलि दे दी है। वह अपना स्वामी स्वयं बनना चाहता है और देवताओं के समान बनना चाहता है।[8] जीवन पर अधिकार करने, उसका नियंत्रण करने और ईश्वरहीन संस्कृति का निर्माण करने के प्रयास में वह परमात्मा के विरुद्ध विद्रोह करता है। आत्मनिर्भरता को वह चरम सीमा तक ले जा रहा है। युद्ध और उसके इस धर्मत्याग के चारूता द्वारा अपरिष्कृत, प्रकृति के स्तुतिगान के परिणाभ है। अधिनायकों ने अपने-आपको परमात्मा के स्थान पर ला रखा है। वे ईश्वर में विश्वास को समाप्त कर देना चाहते हैं, क्योंकि वे अपना कोई प्रतिद्वन्द्वी नहीं देखना चाहते। राधाकृष्णन् हिटलर का उदाहरण देते हुये कहते हैं कि वह एक अद्भुत रचना था। वह मानव सभ्यता का

भविष्य सूचक आत्मा समझा जा सकता है। जब मानव मान्यताओं और मूल्यों के सुनिश्चित अध:पतन को देखते हैं, तो 'किंग लियर' नाटक में डूपक ऑफ ऐलबेनी के साथ यह कह उठने का मन होता हैं कि यह समय का अभिशाप है कि 'पागल अन्धों का नेतृत्व कर रहे हैं'।[9]

मनुष्य समझता है कि वह सब वस्तुओं का शिरोमणि है और उसे भौतिक और यांत्रिक तथा मूर्त और दृश्य में अन्ध विश्वास है। उद्योग और वाणिज्य के उद्देश्य मानवीय आवश्यकताओं की पूर्ति होने के बजाय सम्पत्ति और लाभ हो गये हैं। सत्य, शिव और सुन्दरता का सार परमाणुओं के आकस्मिक संयोग से बना हुआ घोषित किया जाता है। यह भी स्वीकार कर लिया गया है कि उसका अन्त हाइड्रोजन गैस के वैसे ही बादलों के रूप में होगा जैसे बादलों से यह निर्मित था। बुद्धिवाद जो प्राचीन धर्म सिद्धान्तों को अक्षरश: स्वीकार न करने की सीमा तक बिल्कुल उचित था, इस विश्वव्यापी कल्पना में आकर समाप्त हो गया कि परमात्मा की वास्तविकता को स्वीकार नहीं किया जा सकता। मनुष्य अपनी अनन्त सत्तालोलुपता और पाशविक संकल्प के साथ दिव्य विशेषाधिकारों का छल से उपभोग कर रहा है। वह सार्वजनिक मताधिकार, बड़े पैमाने पर उत्पादन और रोटरी क्लब की सेवाओं पर आधारित एक नये संसार की रचना करने का प्रयत्न कर रहा है। इसके लिये वह बीच-बीच में अधिकृत रूप से उस परमात्मा की भी स्तुति करता जाता है जिसके विषय में उसे पूरी तरह निश्चय नहीं है। निर्मूल धर्मनिरपेक्षता या मनुष्य और राज्य की पूजा, जिसमें धार्मिक भावना का हल्का सा पुट दे दिया गया है, आधुनिक युग का धर्म है। जिन सिद्धान्तों में इस बात पर आग्रह किया गया है कि मनुष्य को केवल रोटी से ही जीवित रहना चाहिये, वे आध्यात्मिक जगत के साथ मनुष्य के सम्बन्धों का विच्छेद कर रहे हैं तथा वर्ग और जाति, राज्य और राष्ट्र के लौकिक समुदायों के साथ उसका पूर्णतया एकीकरण कर रहे हैं। उसे अपने चिरपोषित स्वप्नों और अधिविद्यक चिन्तनों से दूर हटाया जा रहा है और पूरी तरह धर्मनिरपेक्ष बनाया जा रहा है। जो लोग भौतिकवाद का अधिविद्यक विश्वास के रूप में खण्डन भी करते हैं और धार्मिक होने का दावा भी करते हैं, वे भी जीवन के प्रति भौतिकवादी रुख को अपनाते हैं। वे वास्तविक मान्यतायें जिन्हें लेकर मानव जी रहा है, चाहे ऊपर से कुछ भी क्यों न कहें, वे ही है जो हमारे शत्रुओं की है, और वे हैं सत्ता की तीव्र लालसा, क्रूरता का आनन्द और प्रभुत्व का अभिमान। सारा संसार उस वेदना के चीत्कार से भरा हुआ है जो युगों को व्यस्त करके न्याय के लिये पुकार रही है।[10]

राधाकृष्णन् साम्यवाद और मार्क्सवाद के उद्देश्यों की प्राप्ति के लिये, उससे उत्पन्न अप्रिय घृणाओं को समाप्त करने के लिये आध्यात्मिक पुनरूज्जीवन की आवश्यकता पर बल देते हैं।[11] उनका विचार है कि साम्यवाद की पुकार में धर्म का आवेश है। साम्यवाद

विद्यमान बुराईयों को चुनौती देता है, कार्यवाही के लिये एक स्पष्ट और आर्थिक तथा सामाजिक दशाओं का एक वैज्ञानिक विश्लेषण प्रस्तुत करने का दावा करता है। गरीबों और पीड़ितों के लिये इसकी चिन्ता, सम्पत्ति और उन्नति के अवसरों के और अधिक उचित वितरण के लिये इसकी मांग, और जातीय समानता पर इसके आग्रह के द्वारा एक ऐसा सामाजिक सन्देश देता है, जिससे सब आदर्शवादी सहमत हैं। राधाकृष्णन् का मानना हैं कि सामाजिक कार्यक्रम से सहानुभूति होने का यह अर्थ नहीं हैं कि जीवन में मार्क्सवादी दर्शन को चरम वास्तविकता की उसकी नास्तिक धारणा को और मनुष्य के सम्बन्ध में उसके प्रकृतिवादी दृष्टिकोण को और व्यक्तित्व की पवित्रता के प्रति उसकी अवज्ञा को भी स्वीकार किया जाय।[12]

मार्क्सवाद अपने अन्ध समर्थकों और कट्टर विरोधियों दोनों के लिये धर्म है। मार्क्सवाद दावा करता है कि वह वैज्ञानिक सिद्धान्त है। यह इलहाम के रूप में प्रगट हुआ सिद्धान्त नहीं है, अपितु तथ्यों का वस्तुरूपात्मक अध्ययन है। विद्वत्तावादी लोग अपनी बात को सिद्ध करने के लिये स्फुरणा प्राप्त और इसलिये भ्रमातीत समझे जाने वाले लोगों की पुस्तकों से उद्धरण दिया करते थे। जब मार्क्स ने कहा कि मैं मार्क्सवादी नहीं हूं तो उसका अर्थ यह था कि मैं किसी भी सिद्धान्त को अन्तिम, पूर्ण और सुदृढ़ रूप में स्वीकार करने की शपथ नहीं ले चुका हूँ। वास्तव में मार्क्सवाद केवल अस्थायी सत्य को प्रस्तुत करता है। रोजा लक्जमवर्ग ने गहरी दृष्टि के साथ लिखा कि यह आमूल चूल तर्क प्रधान है और इसके विनाश के बीज इसी में निहित है।[13] राधाकृष्णन् का मानना है कि मार्क्सवाद को धर्म मानने की आवश्यकता नहीं है। मार्क्सवाद का सामाजिक कार्यक्रम मानव जाति की वास्तविक आवश्यकताओं और आधुनिक तकनीकी साधनों द्वारा उत्पादन की आवश्यकताओं के अधिक उपयुक्त है। राधाकृष्णन् समाजवाद की मांग को एक नैतिक मांग मानते हैं। इसे वैज्ञानिक आवश्यकता का रूप देने के लिये यह तर्क दिया जाता है कि द्वन्द्वात्मक भौतिकवाद की धारणा से ऐतिहासिक प्रक्रिया की अपेक्षाकृत अधिक सन्तोषजनक व्याख्या हो जाती है।

राधाकृष्णन् का मानना हैं कि जो भारतीय मार्क्सवादी समाजवादी कार्यक्रम की ओर आकर्षित हुये हैं उन्हें चाहिये कि वे इसका मेल भारतीय जीवन के आधारभूत लक्ष्यों के साथ बिठायें। एक स्वप्नलोक की रचना और एक ऐतिहासिक आदर्श की रचना में काफी अन्तर है। किसी भी दिये हुये समय की सुनिर्दिष्ट परिस्थितियों से बिल्कुल पृथक एक अव्यक्त धारणा स्वप्नलोक है, जो एक पूर्ण सामाजिक व्यवस्था का एक कल्पनाप्रसूत आदर्श है। दूसरी ओर ऐतिहासिक आदर्श में सुनिर्दिष्ट स्थितियों का ध्यान रखा जाता है और उसका आधार परम पूर्णता नहीं अपितु सापेक्ष पूर्णता होती है। किन्हीं आधारभूत विशेषताओं के सम्बन्ध में ऐतिहासिक उन्नति का निर्धारण एक सुनिर्दिष्ट पृष्ठभूमि द्वारा होता है। भले ही उसके भावी विकास के सम्बन्ध में निश्चय से

है। भविष्य को अग्रिम रूप से स्वतंत्र नहीं कर दिया गया और मानवीय आत्मा जो स्वाधीनता की भावना से सम्पन्न है, बाह्य और आन्तरिक आवश्यकताओं पर विजय पा सकती है और इतिहास की गति का निर्धारण कर सकती है। भारत के लिये आदर्श सामाजिक व्यवस्था वहीं हो सकती है, जिसमें हमारे जीवन की उस आध्यात्मिक दिशा का पूरा ध्यान रखा गया हो, जिनमें से कम्युनिष्टों का केन्द्रीय सिद्धान्त कि सब मनुष्य भाई-भाई है, निकला है।[14]

राधाकृष्णन् धर्मनिरपेक्षता को आधुनिक युग की प्रमुख दुर्बलता मानते हैं।[15] उनका तर्क हैं कि सभ्यता एक जीवन पद्धति है। मानवीय आत्मा की एक हलचल है। इसका तत्व किसी जाति की प्राणिशास्त्रीय एकता में या राजनीतिक और आर्थिक प्रबन्धों में नहीं है अपितु उन मूल्यों में है जो उन प्रबन्धों को रचती हैं और बनाए रखती हैं। वस्तुतः राजनीतिक और आर्थिक रचना वह ढाँचा है, जो लोगों द्वारा जीवन की उन कल्पनाओं और मूल्यों के प्रति आवेशपूर्ण भक्ति और निष्ठा प्रकट करने के लिये खड़ा किया गया है, जिन्हें वे लोग स्वीकार करते हैं। प्रत्येक सभ्यता किसी न किसी धर्म की अभिव्यक्ति होती है, क्योंकि धर्म परम मूल्यों में विश्वास और उन मूल्यों को उपलब्ध करने के लिये जीवन की एक पद्धति का प्रतीक होता है। यदि हमें यह विश्वास न हो कि वे मूल्य, जो किसी सभ्यता में निहित हैं, परम है तो उस सभ्यता के नियम निर्जीव अक्षर बन जायेगें और उसकी संस्थायें नष्ट हो जायेंगी। धार्मिक विश्वास हममें किसी जीवन पद्धति पर डटे रहने के लिये आवेश भरता है। यदि उस विश्वास का ह्रास होने लगता है, तो आज्ञा पालन घटकर आदत मात्र रह जाता है। धीरे-धीरे वह आदत अपने आप समाप्त हो जाती है। उदाहरण के लिये नाजी और कम्युनिष्ट विश्वास भी लौकिक धर्म है। इनमें विचार या विश्वास में अधिकृत प्रणाली से मतभेद होना अपराध समझा जाता है। राज्य चर्च के समान बन गये हैं जिनके अपने पोप है और धर्म के विरोधियों को दण्ड देने वाले न्यायालय हैं। जब इन सम्प्रदायों में दीक्षित होते हैं तो उपासना के मंत्र पढ़ते हैं। अविश्वासियों को भांपते हैं और उन्हें पकड़ कर फाँसी के तख्ते के हवाले कर देते हैं। धार्मिक ऊर्जाओं और मनोभावों का उपयोग करते हैं।[16]

राधाकृष्णन् धर्मनिरपेक्षता में मानवीय आत्मा के लुप्त होने का भाव देखते हैं। उनका विचार है कि इस युग में जो वस्तु लुप्त हो गयी है, वह आत्मा है। शरीर में कोई विकार नहीं है, हम आत्मा के रोग से पीड़ित हैं। हमें शाश्वत में अपने भूल को खोजना होगा और अनुभवातीत सत्य में फिर विश्वास जमाना होगा, जिसके द्वारा जीवन व्यवस्थित हो जायेगा। विसंवादी तत्व अनुशासन में आ जायेगें। जीवन में एकता आ जायेगी। उसका कुछ लक्ष्य निर्धारित हो जायेगा। यदि ऐसा न हुआ तो, जब बाढ़ आयेगी और जब तूफान उठेगा और उसकी चोट हमारे मकान पर पड़ेगी तो वह ढ़ह जायेगा।[17]

राधाकृष्णन् धार्मिक मानवतावाद को स्थापित करते हैं। उनका मानवतावाद पश्चिमी परम्परा से भिन्न है।[18] भारतीय परम्परा में वे मानवतावाद की झलक वैदिक वांड्मय से देखते हैं। राधाकृष्णन् पर स्वामी सहजानन्द, स्वामी दयानन्द, राजा राममोहन राय, रामकृष्ण परमहंस, स्वामी विवेकानन्द, रवीन्द्रनाथ ठाकुर आदि के मानवतावादी विचारों का गम्भीर प्रभाव पड़ा। उनके मानवतावादी दर्शन में महात्मा गांधी और एम. एन. राय के मानवतावादी चिन्तन के दर्शन होते हैं। पश्चिमी मानवतावाद में आध्यात्मवाद का सम्मिलन नहीं है। राधाकृष्णन् का विश्वास था कि नैतिक मूल्यों की स्थापना आध्यात्मिक आधारों को त्याग कर नहीं हो सकती। इसलिये वह यूरोप के मानवतावादी चिन्तन तथा एशिया के धार्मिक विश्वदर्शन के मध्य समन्वय स्थापित करने पर बल देते हैं।[19] उनकी दृष्टि में मूलविहीन आधुनिक मानव को धर्म, विज्ञान तथा मानवतावाद के समन्वय की आवश्यकता है।[20] उसी से उसको सांत्वना मिल सकती है और उसी के आधार पर वह निर्दोष सामाजिक व्यवस्था की स्थापना कर सकता है।[21]

राधाकृष्णन् ने गांधी के अहिंसा और सत्याग्रह के दर्शन को गम्भीरता से आत्मसात किया। उनके अनुसार गांधी का कष्ट सहन भारत के आहत अभिमान का साकार रूप है और उनके सत्याग्रह में भारत की बुद्धिमत्ता का शाश्वत धैर्य प्रतिफलित होता है। राधाकृष्णन् के अनुसार गांधी का विश्वास था कि धर्म के आधार पर ऐसे संसार का निर्माण किया जा सकता है जिसमें न दरिद्रता हो, न बेकारी, न युद्ध हो और न रक्तपात। उस संसार में अतीत के किसी भी काल की अपेक्षा परमात्मा में कहीं अधिक और गहरा विश्वास होगा। एक विस्तृत अर्थ में संसार टिका ही धर्म के सहारे है।[22] गांधी के अनुसार आगामी कल का संसार अहिंसा पर आधारित होगा, उसे होना ही होगा। सम्भव है कि यह एक सुदूर लक्ष्य जान पड़े, एक आदर्शलोक। परन्तु यह तनिक भी अप्राप्य नहीं है, क्योंकि इसका निर्माण अभी और यहीं प्रारम्भ किया जा सकता है। कोई भी व्यक्ति भविष्य की जीवन पद्धति-अहिंसात्मक पद्धति को, बिना यह प्रतीक्षा किये कि दूसरे भी उसे अपनाएं, अभी अपना सकता है।[23]

राधाकृष्णन् के लिये अहिंसा कायरता या दुर्बलता छिपाने का बहाना नहीं है। उनके अनुसार केवल वे ही लोग, जिनमें वीरता, कष्ट सहिष्णुता, और बलिदान की भावना के गुण है अपने आपको संयमित रख सकते हैं और शस्त्रों का प्रयोग किये बिना रह सकते हैं। हिंसा के परिणाम से डरकर अहिंसक बन जाना खतरनाक है। समाज को बचाने के लिये बुराई का प्रतिरोध आवश्यक है। प्रतिरोध ऐसा हो जो झूठ और बेईमानी को कुचल दे। इसलिये अहिंसा बुराई के साथ मौन समझौता नहीं है। राधाकृष्णन् के अनुसार गांधी जी को यह पता था कि सबसे बड़ा दुर्भाग्य अन्याय के सामने सिर झुकाना है, अन्याय या कष्ट सहना नहीं।[24]

राधाकृष्णन् ने गांधी जी के अहिंसा सम्बन्धी प्रत्येक तर्क को स्वीकार किया है। वे मानते हैं कि गांधी कट्टर सिद्धान्तवादी नहीं हैं। गांधी जी कहते हैं कि "मैं नहीं कहता कि डाकुओं और चोरों के साथ या भारत पर आक्रमण करने वाले राष्ट्रों के साथ बरतते हुए हिंसा मत करो[25] परन्तु हिंसा करने में भी अधिक समर्थ होने के लिये हमें अपने आपको संयम में रखना सीखना चाहिये। जरा-जरा सी बात पर पिस्तौल तान देना ताकत नहीं कमजोरी की निशानी है। आपसी मुक्केबाजी हिंसा की शिक्षा नहीं नपुंसकता की शिक्षा है। गांधी की अहिंसा पद्धति कभी शक्ति को घटा नहीं सकती, बल्कि संकट के समय में यदि राष्ट्र चाहेगा तो केवल यही पद्धति उसे अनुशासित और सुव्यवस्थित कर पाने में समर्थ बनायेगी।[26] अहिंसा का सिद्धान्त एक अत्यधिक सक्रिय शक्ति है। इसमें कायरता तो दूर, दुर्बलता तक के लिये स्थान नहीं है। एक हिंसक व्यक्ति के लिये यह आशा की जा सकती है कि वह किसी दिन अहिंसक बन जायेगा लेकिन एक कायर व्यक्ति के लिये ऐसी आशा कभी नहीं की जा सकती।[27] अहिंसा मनुष्य जाति के पास सबसे बड़ी शक्ति है। मनुष्य की सूझबूझ द्वारा अविष्कृत बड़े से बड़े विनाशकारी शस्त्र की अपेक्षा भी यह अधिक शक्तिशाली है। विनाश मानवों का विधान. नहीं है। मनुष्य स्वतंत्रतापूर्वक तभी जी सकता है, जब कि वह आवश्यकता पड़ने पर अपने भाई के हाथों, उस पर जरा भी प्रहार न करते हुये मरने को तैयार रहे। प्रत्येक हत्या या किसी दूसरे व्यक्ति पर की गयी चोट चाहे वह किसी भी कारण क्यों न की गयी हो मानवता के प्रति अपराध है।[28] अहिंसा का सिद्धान्त दुर्बलों और कायरों के लिये नहीं है यह तो वीरों और सशक्त व्यक्तियों के लिये हैं। सबसे बड़ा वीर वह है जो बिना मारे स्वयं को मार दिया जाने दे और वह हत्या करने या चोट पहुंचाने से केवल इसलिये बचता है क्योंकि वह जानता हैं कि चोट पहुंचाना गलत कार्य है।[29] गांधीवाद की शुद्ध भावना के अनुरूप राधाकृष्णन् को दृढ़ विश्वास है कि अन्त में अहिंसा द्वारा शक्ति, अत्याचार और आक्रमण की प्रवृत्तियों पर आत्मा की विजय अनिवार्य है।

राधाकृष्णन् स्वतंत्रता के एक व्यापक सिद्धान्त का प्रतिपादन करते हैं। वे मानते हैं कि स्वतंत्रता मानव के सृजन शक्ति के विकास की कुंजी है।[30] उनके अनुसार जिस स्वतंत्रता की कामना मनुष्य करते हैं वह केवल नियंत्रण का अभाव नहीं है। इस प्रकार की स्वतंत्रता तो अवास्तविक और निषेधात्मक होती है। अपनी जन्मजात शारीरिक तथा मानसिक शक्तियों का पूर्णरूप से प्रयोग करना वास्तविक तथा भावात्मक स्वतंत्रता है।[31] प्रजातंत्रवादी होने के कारण राधाकृष्णन् स्वतंत्रता की व्यक्तिवादी धारणा स्वीकार करते हैं। वे हीगल और ग्रीन की भांति स्वतंत्रता की भावात्मक प्रत्ययवादी धारणा को अंगीकार करते हैं। लेकिन वे पूर्णतः हेगेलवादी भी नहीं है। उन्हें कांट और स्पेंसर की इस धारणा में भी विश्वास है कि कोई व्यक्ति अपनी स्वतंत्रता का उपयोग तभी तक कर सकता है जब तक वह दूसरों की समान स्वतंत्रता का अतिक्रमण नहीं करता।

राधाकृष्णन् के अनुसार स्वतंत्र समाज वह समाज है जिसमें प्रत्येक व्यक्ति अपनी इच्छानुसार जीवन बिताने के लिये स्वतंत्र है उसकी स्वतंत्रता पर केवल इतना ही प्रतिबन्ध हो सकता है वह दूसरों की समान स्वतंत्रता का अतिक्रमण न करें।[32]

राधाकृष्णन् भारत के लिये लोकतंत्र को एक धर्म के रूप में देखते थे। यही एक ऐसी व्यवस्था है जिसमें मनुष्य की स्वतंत्रता को साक्षात्कृत किया जा सकता है। लोकतंत्र बुनियादी तौर पर एक चित्तवृत्ति है और मानव गरिमा तथा अधिकारों की स्वीकृति पर आधारित है। लोकतंत्र की सफलता हेतु सहिष्णुता की भावना, विनम्रता तथा जीवन में अपने को दूसरों की तुलना में पिछला स्थान देने की इच्छा अत्यन्त आवश्यक है। राधाकृष्णन् के लिये लोकतंत्र न केवल राजनीतिक व्यवस्था है बल्कि एक आर्थिक रास्ता और जीवन की नैतिक प्रणाली भी है।

राधाकृष्णन् का मत है कि भारत ने राजनीतिक व्यवस्था के लिये वयस्क मताधिकार ग्रहण किया। प्रत्येक व्यक्ति को जो एक विशेष आयु का हो, फिर उसकी शैक्षणिक योग्यताएं, सुविधाएं, सम्पत्ति कुछ भी क्यों न हो मताधिकार प्राप्त है। एक आदमी एक वोट, इस प्रकार गानवीय समानता पर बल दिया जाता है। यह सिद्धान्त भारतीय विरासत का अंग है। प्रत्येक व्यक्ति परमात्मा की एक चिंगारी है, "देहो देवालयो नाम"। अर्थात यह देह भगवान का मन्दिर है। दुर्भाग्य हैं कि हमने इस पर जोर तो दिया लेकिन उस पर अमल नहीं करते। राधाकृष्णन् का मत था कि भारत पर अनेकानेक आक्रमण हुये हैं। इसका कारण था धार्मिक प्रतिस्थापना, जिसके प्रति हम निष्ठा व्यक्त करते हैं। भारतवासियों के हृदयों में प्रवेश नहीं कर पाई। आज राजनीतिक लोकतंत्र वर्ग, प्रजाति एवं धर्म के भेदभाव को लाँघ जाता है। भेद चाहे जो भी हो मनुष्य के रूप में मनुष्य की पवित्रता और मर्यादा के लिये अप्रासंगिक है। मानवीय व्यक्ति का सम्मान मानवीय स्वभाव तथा उसकी सम्भावनाओं के लिये करना चाहिये। सभी व्यक्तियों को पूर्ण, स्वतंत्र और समृद्ध जीवन जीने का अवसर लोकतंत्र में अनिवार्य है।[33]

राधाकृष्णन् के लिये समाजवाद का अर्थ सभी व्यक्तियों की योग्यताओं का समानीकरण नहीं है। ऐसा होना वे असम्भव मानते हैं। सभी आदमी समान होते ही नहीं। वास्तव में समाजवाद का अर्थ है सबके लिये समान अवसर या सुविधायें देना है। व्यक्तियों में निहित सम्भावनाओं को व्यक्त करने के लिये समान अवसर दिया जाना चाहिये। लोकतांत्रिक अधिकार के आर्थिक पक्ष को व्यवहृत तभी किया जा सकता है कि जब प्रत्येक व्यक्ति को रोटी, कपड़ा और मकान की सुविधा मिले। यदि देश में ऐसे लोग हैं जिन्हें दिन में एक बार भी भर पेट भोजन नहीं मिलता, जिनके सिर पर किसी छत की छाया नहीं है, जो पटरियों पर रात्रि में विश्राम करते हैं, तब तक लोकतंत्र अर्थहीन है।[34] राधाकृष्णन् आर्थिक लोकतंत्र की उपलब्धि के लिये राष्ट्रीय सम्पत्ति, अपनी कृषि सम्बन्धी उपज और औद्योगिक उत्पादन बढ़ाना वे आवश्यक मानते थे। पंचवर्षीय

योजनायें इसी का साधन है। सामूहिक विकास कार्यक्रम, ग्राम्य पुनर्रचना इसी उद्देश्य की पूर्ति करती है। दुर्भाग्य है कि हम अपने देशवासियों में उत्साह तथा उमंग भरने में समर्थ नहीं हुये हैं। प्रशासन मात्र भारी भरकम है और देश की योजनाओं में भारत के नागरिकों को भाग लेने को प्रोत्साहित किया जाना चाहिये।[35]

राधाकृष्णन् के अनुसार लोकतंत्र में समस्याओं का समाधान समझाने-बुझाने और संयम और सहमति से होता है। इनमें क्रोध, हिंसा और दुर्भावनाओं की कोई जगह नहीं होती। लोकतंत्र का नैतिक पक्ष है कि मनुष्य मात्र में विवेक का अंश है। किसी भी संघर्ष का समाधान उसी विवेक पर आधारित होना चाहिये। विनम्रता ही विवेक का गुण है। संयम और विनम्रता से ही लोकतंत्र की व्यवस्था आगे बढ़ती है। लोकतंत्र एक राजनीतिक व्यवस्था है जो लोगों को समान बनाती है। यह एक आर्थिक मांग है जो भारत और दुनिया के सर्वसामान्य लोगों की आर्थिक दशा को ऊपर उठाने की मांग करती है। यह जीवन की नैतिक प्रणाली है जिसमें दूसरे लोगों के प्रति मित्रवत व्यवहार करने की आशा की जाती है, भले ही वे शत्रु क्यों न हो। लोकतंत्र में घृणा को स्थान नहीं, वही सबसे बड़ा शत्रु है। अतः राधाकृष्णन् लोकतंत्र को विवाद, बौद्धिक तर्क-वितर्क और समझौते द्वारा प्रभावकारी सामाजिक, आर्थिक और प्रशासकीय परिवर्तन लाने की कार्यविधि मानते हैं।[36]

राजनीतिक समानता की प्राप्ति तब तक असम्भव है जब तक कि आर्थिक सुविधाओं के आधारभूत समानता की प्राप्ति नहीं हो जाती। राजनीतिक स्वतंत्रता और कानूनी समानता का आधार आर्थिक न्याय है। राधाकृष्णन् धार्मिक मानवतावादी तो है लेकिन वे ऐसे समाज व्यवस्था की आवश्यकता पर बल देते हैं जिसमें आधारभूत आर्थिक न्याय के उपलब्धता की सम्भावना है।[37] राधाकृष्णन् का मत हैं कि समानतावादी समाज का पूर्ण समर्थन होना चाहिये। इस प्रकार की व्यवस्था का श्रेष्ठतम धर्म से कोई विरोध नहीं है। वास्तव में धर्म की मांग हैं कि इस प्रकार की व्यवस्था स्थापित की जाय। सामाजिक लोकतंत्र की स्थापना के सब प्रयत्न और सम्पत्ति तथा सुविधाओं के अधिक समान वितरण की सभी योजनायें धार्मिक भावना कि वास्तविक अभिव्यक्ति है।[38]

राधाकृष्णन् राष्ट्रीय एकता के प्रश्न को सभ्य राष्ट्रों के जीवन-मरण से जोड़ते हैं। उनका विश्वास है कि भारत में राष्ट्रीय एकता प्राचीन समय से लगातार और अखण्डित चली आ रही है। भारतीय संस्कृति की आधारभूत धारणाएँ आध्यात्मिक, नैतिक एवं सामाजिक की प्रासंगिकता आज भी बनी हुई है। प्रो. वाशम कहते हैं कि भारत की पुरातन सभ्यता, मिस्र, मेसोपोटामिया एवं यूनान से इस विषय में भिन्न है। विश्व में भारत और चीन सबसे प्राचीन, नैरन्तर सांस्कृतिक परम्पराएं रखने वाले देश है।[39] राधाकृष्णन् मानते हैं कि भारतीय संस्कृति की स्थापिका प्राचीन विरासतों के कारण बनी

हुई है। उस भारतीय संस्कृति की जो प्रायः असम्भव ऐतिहासिक परिस्थितियों में भी चार सहस्त्र वर्षों से जीवित है।[40]

राधाकृष्णन् के अनुसार राष्ट्रीय भावना जिस देश में हम रहते हैं, उसकी भूमि के प्रति प्रेम, ऐतिहासिक परम्पराओं जिन्हें हम विरासत में पाते हैं तथा एक सर्वनिष्ठ भविष्य की आशा के कारण जीवित रहती है। हम अतीत का स्मरण करते हैं वर्तमान के प्रति जागरूक रहते हैं और भविष्य के लिये कर्म करते हैं।[41]

भारत एक भौगोलिक तथ्य है। उत्तर में हिमालय और दक्षिण में सागर से घिरे इस क्षेत्रफल में जो लोग रहते हैं, वे सभी भारतीय हैं। "तद्वर्ष भारतं नाम, भारतीयत्र सन्ततिः"। भारत भूमि पर रहने वाले लोगों में चाहे वे हिन्दू, मुसलमान, सिक्ख, ईसाई जो भी हों, विभेद नहीं किया जा सकता। विविध उद्गमों एवं स्रोतों से निकले लोग भारत आए और उसकी संस्कृति को प्रभावित किया जो एक है यद्यपि अपनी अभिव्यक्तियों में विविध रूप है। राधाकृष्णन् के अनुसार भारत कभी भी पूर्णतः एक सम्राट के शासकीय प्रभुत्व में नहीं रहा। यद्यपि वह अशोक, समुद्रगुप्त और अकबर के काल में बहुत कुछ इसके निकट पहुँच गया था। उनका विचार है कि ब्रिटिश प्रभुत्व ने समस्त भारत को शासकीय ऐक्य प्रदान किया। राधाकृष्णन् विन्सेण्ट स्मिथ के कथन का उद्धरण देते हुए कहते हैं कि बिना किसी संशय के भारत में एक गहन अन्तर्निहित भौतिक एकता है और वह उससे कहीं अगाध है जितनी भौगोलिक अलगाव अथवा राजनीतिक प्रभुसत्ता से अविर्भूत हो सकती है। वह एकता रक्त, वर्ण, भाषा, वस्त्र-विन्यास आचार एवं सम्प्रदाय की असंख्य विविधताओं को पार कर जाती है।[42] राजनीतिक प्रकल्पनाओं तथा आर्थिक व्यवस्थाओं के पीछे सांस्कृतिक बन्धन है। भारत पिछली 40 सदियों से आत्मोन्मुखी प्रेरणा का घर रहा है। यहाँ विभेदों के बीच ऐक्य का विकास करने की मानवीय मेधा का अत्यन्त आश्चर्यजनक प्रयास चलता रहा है। ज्ञात, और अज्ञात स्थानों से आये हुये मानवों की धारा इस देश में बही है-आर्य, द्रविड़, शक, हूण, पठान, मुगल। इतिहास के आरम्भ से ही भारत एक बहुभाषी बहुजातीय और बहुधर्मी समाज रहा है। यह विविध जातियों एवं संस्कृतियों का संगम स्थल है। कर्म पुराण में आया है-

"भारतेषु स्त्रियः पुँसो नानावर्णाः प्रकीर्तिया।
नानादेवार्चने युक्ताः नानाकर्माणि कुर्वते॥

विभिन्न धार्मिक विश्वासों में ऐक्य की स्थापना करने का विचार मनु ने भी किया है। उच्छेद नहीं वरन सामंजस्य और समन्वय द्वारा भारतीय संस्कृति की धारा आगे बढ़ती है। मनु कहते हैं-

एतद्देश प्रसूतस्य सकाशादग्रजन्मनड़।
स्वं स्वं चरित्रं शिक्षेरन, पृथिव्यां सर्व मानवाः॥[43]

राधाकृष्णन् के अनुसार भारत में धर्म निरपेक्षता का अर्थ इतना ही है कि राज्य किसी एक धर्म में बंधकर नहीं रह गया है। (बल्कि तब तक सब धर्मों का रक्षण और सम्मान करता है जब तक उसके अनुयायी इस तरह का आचरण नहीं करते हैं कि उससे नैतिक अन्तःकरण पर आधान हो। देश की एकता के लिये खतरा हो। धर्म निरपेक्षता धार्मिक प्रतिद्वंद्विताओं को दूर करने का प्रयत्न करती है। यह राजनीतिक अभिप्रायों के लिये धार्मिक विश्वास के दुरूपयोग या शोषण को अनुत्साहित करती है। भारतीय विधान उपासना की स्वतंत्रता देता है। धार्मिक अभिप्रायों के लिये संघटन बनाने की अनुमति देता है। वास्तव में किसी सच्चे धर्म की कसौटी यह है कि वह किस सीमा तक व्यक्ति एवं समाज व्यवस्था को बदल सकता है। ऋग्वेद कहता है मानव जाति एक है-एकैव मानुषी जातिः। सब मनुष्य भाई है-'भ्रातरो मानवाः सर्वे'। आचार संहिता का नाम ही धर्म है-धारणाद् इति आहुः। जो समाज को एक में बांध सके वहीं धर्म है। जो संस्थायें और प्रथायें समाज को विच्छिन्न करती हैं, फिर उनकी पुरातनता चाहे जितनी ही सम्मानार्थ हो, उन्हें समाप्त कर देना चाहिए। अतीत के आध्यात्मिक विरासत को मृत बोझ से अलग करके पहचानना चाहिये। यज्ञ वेदिका से हमें दहकती आग न कि बुझी राख लेनी चाहिये।[44]

धर्म के नाम पर अस्पृश्यता को राधाकृष्णन् कलंक मानते हैं। ईश्वर शरीर जो कि मानवता है, में कुछ भी अस्वच्छ या अस्पृश्य नहीं है। वेदान्तदेशिका कहती है-

श्वपचोऽपि महीपाल, विष्णुभक्तो द्विजाधिकः।
विष्णुभक्तिविहीनस्तु यतिश्च श्वपचाधमः॥

केवल चरित्र ही श्रेष्ठता का प्रमाण है। इसका कुछ महत्व नहीं कि तुम्हारे पालक माता-पिता कौन है, या तुम्हारी जाति क्या है। हमारी विशेषता हमारे ज्ञान और सत्कर्म में है, हमारे वर्ण, पंथ, प्रजाति या वंश में नहीं। यदि हम पार्थक्य की भावना को अपने हृदयों से नहीं निकाल बाहर करते तो दूसरे देशों के प्रजातिगत पार्थक्य की निन्दा कैसे कर सकते हैं। यदि हम अपने लोगों के बीच समानता की स्थापना नहीं करते तो दूसरों से समानता की मांग कैसे कर सकते हैं।[45]

राधाकृष्णन् ने भाषा समस्या पर अपने स्पष्ट विचार प्रस्तुत किये। उनके अनुसार भाषा समस्या ने बहुत कटुता और विवाद को जन्म दिया है, यह बड़े दुर्भाग्य का विषय हैं। भाषाई राज्यों ने कोमल नहीं भाषाई भेदों को और कठोर किया है। प्रादेशिक भाषा के सिवाय दूसरी भाषा भी विभिन्न राज्यों में फूलती-फलती रही है। त्यागराज ने भक्ति के गीत तेलुगु में लिखे किन्तु वह विकसित हुये तामिलनाडू में। एक भाषाई क्षेत्र से दूसरे भाषाई क्षेत्रों में बराबर लोग जाकर बसते रहे हैं और इससे कोई दुर्भावना नहीं फैलती थी। जैसा इस समय है वैसा भाषाई ईर्ष्या-द्वेष कभी विकसित नहीं हुये थे। समस्या तक हवाई और अव्यवहारिक ढंग से पहुँच होने के कारण स्थिति बिगड़ती है। हिन्दी भारत

की राष्ट्रभाषा है। क्योंकि उसे ज्यादातर लोग बोलते हैं। दुर्भाग्य हैं कि स्वतंत्रता प्राप्ति के बाद हिन्दी अन्तर-प्रान्तीय संचार की भाषा नहीं बन सकी है। एक बहुधर्मी और बहुमुखी समाज में उसी तरह सभी भाषाओं को आदर मिलना चाहिये जैसा कि सभी धर्मों का सम्मान किया जाता है।[46]

गांधी तथा अरविन्द की भांति राधाकृष्णन् भी मनुष्य के हृदय तथा मन में परिवर्तन के सिद्धान्त का प्रतिपादन करते हैं।[47] उनका कहना हैं कि मानव की पुनर्रचना के लिये पंचशील की आवश्यकता है। पंचशील आत्म-परिष्कार एवं आत्मपरिवर्तन का उल्लेख करता है। इनमें प्रथम है अहिंसा अयवा जीवन के प्रति श्रद्धा और साथी मानवों के प्रति सम्मान, दूसरा है अलोभ, अर्थात दूसरों की सम्पत्ति के प्रति लोभी नहीं होना तीसरा ब्रह्मचर्य या आत्मनियंत्रण अर्थात हम तब तक दूसरों पर शासन नहीं कर सकते जब तक हम अपने पर शासन करना न सीख ले, चौथा सत्य वचन, हमें सत्ताधारियों को खुश करने के लिये कभी सत्य से पीछे नहीं हटना चाहिये। भय रहित द्वेषरहित होकर सत्य बोलना चाहिये। अन्तिम है सुरापान निषेध। सुरा एक विष है जो समाज को नष्ट कर डालता है। इस पंचशील से विवेक विनम्रता और आत्मोत्सर्ग की भावना विकसित होती है।[48]

राधाकृष्णन् व्यक्तिवादी है क्योंकि उन्होंने व्यक्ति के नैतिक तथा आध्यात्मिक मूल्यों के पुनरूत्थान पर बल दिया। वे अपने आध्यात्मिक मानवतावाद के माध्यम से विश्व समाज के आदर्श को पुष्ट करते हैं। उनका मानना हैं कि भविष्य में उत्पन्न होने वाला मानव समाज विश्व राज्य पर आधारित होना चाहिये।[49] वे विश्व स्तर पर राजनीतिक विषयावस्था आर्थिक अव्यवस्था तथा सामाजिक असन्तुलन के बीच भी आत्मा के धर्म की खोज में रहते हैं। वे अरस्तुवादी हैं। अरस्तु की भांति मानते हैं कि राज्य का कार्य व्यक्ति को श्रेष्ठ से श्रेष्ठतर बनाते हैं।[50]

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सर्वेपल्लि डॉ. राधाकृष्णन्

सदानन्द मिश्र[*]

सर्वेपल्लि राधाकृष्णन् विख्यात दार्शनिक, प्रख्यात् वक्ता तथा धर्म और धर्मविद्या के जीते-जागते प्रतिमूर्ति रहे हैं। आपने काशी हिन्दू विश्वविद्यालय तथा आन्ध्र के कुलपति पद को सुशोभित किया था। भारत जैसे महान् देश के उपराष्ट्रपति पद पर कार्य करते हुए अन्ततः आपने भारतीय गणतंत्र के राष्ट्रपति पद को सुशोभित कर भारतीयता को भी गौरवान्वित किया। आप उन भारतीय दार्शनिकों में एक हैं जिन्होंने भारत की बहुमूल्य दार्शनिक विरासत को पश्चिम की अंग्रेजी जानने वाली जनता के लिए उपलब्ध करा दिया अपनी कृतियों में उन्होंने अनेक स्थलों पर भारतीय तथा पाश्चात्य विचारकों के बीच तुलना की है, इससे भारतीय दार्शनिकों का तुलनात्मक दर्शन के क्षेत्र में योगदान स्पष्ट हो जाता है। अतः आपका व्यक्तित्व निरपेक्ष, आध्यात्मिक आदर्शवाद की परम्पराओं से ओत-प्रोत है।

राधाकृष्णन् **'हिन्दू जीवन दर्शन'** में अत्यधिक विश्वास रखते थे, जो मानव को अपने उच्चतर व्यक्तित्व का साक्षात्कार करने की प्रेरणा देता है। एक ऐतिहासिक धर्म के रूप में हिन्दुत्व को अंतिम और निरपेक्ष नहीं माना जा सकता क्योंकि वह तो एक विकासशील परम्परा है। मसलन आप 'नवीन हिन्दुत्व' में विश्वास करते हैं।[1] आपके शब्दों में 'हिन्दुत्व गति है, न कि स्थिति; प्रक्रिया है, न कि परिणाम; एक विकासशील परम्परा है, न कि निश्चित ईश्वरीय ज्ञान। उसका गत इतिहास हमें यह विश्वास करने के लिए प्रोत्साहित करता है कि भविष्य में चिन्तन अथवा इतिहास के क्षेत्र में जब कभी कोई संकट की घड़ी आएगी तब वह उसका सामना करने में समर्थ होगा।'[2]

आजकल देश में **हिन्दूवाद** और **हिन्दू राष्ट्रवाद** की आड़ में साम्प्रदायिकता विरोधी एक मुहिम चल रही है। अतएव हिन्दुत्व के प्रतिमूर्ति राधाकृष्णन् जी का उल्लेख करना यहाँ सामयिक होगा। देश के विभाजन और मुसलमानों को अलग देश मिल जाने के बाद खंडित भारत में साम्प्रदायिकता खत्म हो जानी चाहिए थी। किन्तु वह खत्म नहीं हुई। मुसलमान भारत में रह गये। वे पुनः 1947 से पूर्व की तरह अपने मजहब के हितों को राष्ट्रहित के ऊपर वरीयता देते रहे। उनकी देखादेखी ईसाई और सिक्ख पंथ के कुछ लोगों में भी साम्प्रदायिकता और सम्प्रदाय के आधार पर अलगाववाद का भाव पैदा हुआ है। मिजोरम, नागालैण्ड, पंजाब और काश्मीर में जो कुछ हुआ है और हो रहा है वह उसी का परिणाम है। इसकी प्रतिक्रिया हिन्दुओं में भी होने लगी है। परन्तु मैं

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[*]. राजनीति शास्त्र विभाग, काशी हिन्दू विश्वविद्यालय, वाराणसी

यह स्पष्ट करना चाहूँगा कि हिन्दूवाद या हिन्दूइज्म कोई पंथ या मजहब नहीं है। डॉ. राधाकृष्णन् ने हिन्दूइज्म या हिन्दूवाद को एक "जीवन पद्धति" तथा एक "सांस्कृतिक धारा" बताया है। जो भारतमूल के सभी पंथों की साँझी थाती है। आपके अनुसार "हिन्दूइज्म कोई अलग मजहब या पंथ न होकर भारतमूल के सभी पंथों का महासंघ है।"[3]

यह स्पष्ट है कि हिन्दुत्व ने निष्काम संन्यास का जो आदर्श प्रस्तुत किया है, उससे सर्वेपल्लि राधाकृष्णन् जी बहुत प्रभावित थे। उन्होंने हिन्दुत्व में निहित भारत के आध्यात्मिक आदर्शों और आकांक्षाओं का वर्णन करते हुए लिखा कि बहुलता और विविधता के बीच एकता का पाठ सिखाना हिन्दुत्व की प्रधान विषय वस्तु है। उसका स्वरूप व्यापक है, क्योंकि वह यह मानकर चलता है कि सत् की विविध व्याख्याएँ सम्भव हैं और वह हर प्रकार की साम्प्रदायिक दुर्भावनाओं और कट्टरपन्थी असहिष्णुता का विरोध करता है। आपने यह भी बताया कि धार्मिक दर्शन में हिन्दुत्व का दृष्टिकोण लोकतांत्रिक है। हिन्दुत्व के आधारभूत तत्त्वों की प्रकृति आध्यात्मिक है। वे अत्यधिक अर्थगर्भित होते हुए भारतीय जनता को शक्ति तथा जीवन प्रदान करते हैं। इस तरह उन्होंने हिन्दुत्व तथा संसार के धर्मों के बीच आध्यात्मिक तथा नैतिक सिद्धान्तों की एकरूपता स्थापित की।

आज मानव के समक्ष भयंकर एवं रूढ़िवादी चुनौतियाँ दस्तक दे रही हैं। वे आधुनिक सभ्यता के ढाँचे को क्षतविक्षत कर सम्पूर्ण मानवता को निगल जाना चाहती हैं। इस संकट की घड़ी में एक आध्यात्मिक मानवतावादी नैतिकता ही उसे सर्वनाश से बचा सकती है। राधाकृष्णन् जी लिखते हैं–"विश्व ने अनेक ऐसी सभ्यताओं को देखा है जिन पर युगों की धूल जम चुकी है। हमने मान लिया था कि कैसे ही परिवर्तन और विकास क्यों न हों, पाश्चात्य सभ्यता का ढोस ढाँचा स्वयं में टिकाऊ तथा स्थायी है, किन्तु अब हम देख रहे हैं कि वह कितने भयावह रूप में आरक्षित है।----अनैतिक होना निरापद नहीं है। बुरी व्यवस्थाएँ अपने लोभ और अहंकार के कारण अपना विनाश कर लेती हैं। जो विजेता और शोषक नैतिक नियम की चट्टान से टकराते हैं वे अन्ततोगत्वा अपने ही विनाश के खड्ड में जा गिरते हैं। अभी जब तक समय है–वैसे अब समय नहीं रह गया है–हमें चाहिए कि मनुष्य को, जो असहाय की भाँति अपने सर्वनाश की ओर दौड़ा जा रहा है, रोकने का यत्न करें।"[4] इस समय जब धर्म का सूर्य अस्ताचल की ओर जा रहा है और नैतिक मूल्य संकट में हैं, यह नितान्त आवश्यक है कि आधुनिक सभ्यता को नये सिरे से आध्यात्मिक उद्देश्य और नैतिक नियमों से अनुप्राणित करना है।

आप भविष्य में एक ऐसी मानव-सभ्यता का उदय देखना चाहते थे जो सर्वात्मभाव की प्रवृत्ति पर आधारित हो। अधुनातन संसार में औद्योगिकीय और आर्थिक क्षेत्रों में

पारस्परिक निर्भरता इतनी बढ़ गयी है और पूर्ण विनाश के साधन इतने अधिक घातक हो गये हैं कि अब क्षेत्रीय सभ्यताओं का गुणगान करना आत्मघाती होगा। रवीन्द्रनाथ टैगोर की भाँति आपका (राधाकृष्णन्) भी विश्वास है कि सभ्यता की रक्षा के लिए नैतिक शक्ति की परम आवश्यकता होती है।

ईश्वर के बारे में भ्रमित लोगों को आगाह करते हुए आप लिखते हैं कि 'ईश्वर केवल संसारातीत ही नहीं वरन् उसमें व्याप्त भी है। दृष्टान्तस्वरूप आप कबीर के इस भजन को प्रस्तुत करते हैं–

'ओ मेरे सेवक, तू मुझे कहाँ खोजता फिरता है?
मैं तो तेरे पास हूँ।
मैं न तो मंदिर में हूँ, न मस्जिद में,
यदि तू सच्चा खोजी है,
तो मुझे तुरन्त देख सकता है।'[5]

उनकी दृष्टि में हम केवल एक ऐसे न्यायी ईश्वर में विश्वास रख सकते हैं जो सत् और पापी दोनों के प्रति वैसे ही निष्पक्ष है, जैसे सूर्य ठण्ड से काँपते हुए और गर्मी से पसीना बहाते हुए, दोनों प्रकार के लोगों पर समान भाव से प्रकाशित रहता है। ईश्वर उपेक्षा से क्रुद्ध नहीं होता, अथवा प्रार्थना से प्रसन्न नहीं होता। उसके रथ के चक्र दया अथवा क्रोध से बाधित हुए बिना चलते हैं। ईश्वर का उपहास नहीं किया जा सकता। वह कर्माध्यक्ष है—कर्म का स्वामी तथा निरीक्षणकर्त्ता। यदि हम अपने पापों के लिए अनुताप करते हैं और अपने आचरण में तदनुकूल परिवर्तन करते हैं तो ईश्वर उसका ध्यान रखता है और सुधारने में हमारी सहायता करता है। स्वर्ग-नरक के बारे में उनका विचार है कि स्वर्ग-नरक कोई भौगोलिक क्षेत्र नहीं है। जो आत्मा अपने दुष्कर्मों के लिए अनुताप से दग्ध है, वही नरक में है; जो आत्मा अच्छे ढंग से जीवन बिताने के कारण सन्तुष्ट है, वह स्वर्ग में है। पुण्य-जीवन का पुरस्कार साधु जीवन स्वयं ही है। सद्गुण स्वयं ही अपना पुरस्कार है। ईश्वर की बौद्धिक परिकल्पना को आनुभविक सत्य में परिणत करना है तो हमारी बौद्धिक चेतना को आध्यात्मिक अनुभूति में विकसित करना पड़ेगा। धर्म अंतिम सत्य से, जिसे ईश्वर कहा जाता है, मिलन का एक मार्ग है। इस अंतिम सत्य में विश्वास अनुगमन-तर्क की प्रक्रिया की समाप्ति मात्र नहीं है वरन् अनुभवाश्रित निष्ठा का एक कार्य है। धर्म जड़ जीवन से आलोकित चैतन्य का उद्भव चाहता है, इस आलोकित चैतन्य को विभिन्न धर्म विभिन्न नामों से पुकारते हैं।

धर्म के बारे में भी आपका दृष्टिकोण व्यापक एवं बड़ा ही साफ-पाक है क्योंकि धर्म विश्वास की वह शक्ति है जो आन्तरिक भागों को स्वच्छ करता है। इसी कारण सच्चाई, बेधक सच्चाई ही प्राथमिक धार्मिक सद्गुण है। आपके शब्दों में 'धर्म मनुष्य के अन्तर्जीवन की कला एवं उत्पत्ति है। धर्म जीवन से बाहर ले जाने का मार्ग नहीं है,

अपितु जीवन की ओर ले जाने वाला मार्ग है। आत्मा और जीवन के क्षेत्र एक-दूसरे के अन्दर प्रवेश करते हैं। यह सामान्य धारणा कि हिन्दू धर्म सामाजिक मूल्यों का निषेध करता है और संसार को अस्वीकार करने वाले आध्यात्मिक अन्वेषण के लिए भौतिक एवं सांस्कृतिक आवश्यकताओं की बलि देता है, सही नहीं है। यह सत्य है कि जब हमें सत्य का दर्शन होता है, तब हम अनुभव करते हैं कि हम इस नाम-रूपात्मक, बाह्य, दृश्य, परदेशी जगत् में अजनबी हैं। तब हमें यहाँ घरेलू शांति नहीं मिलती।'[6] अतः उनके दृष्टिकोण के अनुसार नये समाज में हमें एक नूतन सार्वदेशिक धर्म की आवश्यकता है। इससे हमारा तात्पर्य एक ही साँचे में ढले धर्म का नहीं है वरन् जागरूकता एवं प्रेम के प्रज्ञा एवं करुणा के, सत्य एवं स्नेह के धर्म से है। धर्मों से उनकी प्रान्तीयता दूर हो जानी चाहिए और उन्हें ऐसा रूप दिया जाना चाहिए कि उससे उनकी सार्वदेशिकता प्रकट हो। इसका अर्थ आध्यात्मिक अनिश्चय या संदिग्धता नहीं है।

साम्प्रदायिकता की आड़ लेकर कतिपय सम्प्रदाय के लोग हिन्दुत्व पर दोषारोपण करते हैं। सर्वेपल्लि राधाष्णन् जी ने दिखाया है कि जब हमारे पूर्वज ही इससे दोषमुक्त थे, तो हम पर यह दोष क्यों मढ़ा जाता है। दृष्टान्तस्वरूप उन्होंने लिखा है कि हमारे पूर्वज जैसे कि शिवाजी ने यह नियम बना दिया था कि जब भी उनके अनुयायी लूट-पाट के लिए जायँ तो वे मस्जिदों को कोई नुकसान न पहुँचाएँ। यहाँ तक कि जब भी उनके हाथ में पवित्र 'कुरान' की कोई प्रति आयी तो उसे आदर से रखते थे और अपने मुस्लिम अनुयायियों को दे देते थे। जब हिन्दू या मुसलमान की स्त्रियाँ उनके अनुयायियों द्वारा बन्दी बना ली जाती थीं और स्त्रियों की रक्षा करने वाला कोई उनके साथ नहीं होता था तो शिवाजी स्वयं उनकी देख-रेख तब तक करते थे जब तक उनके सम्बन्धी उन्हें छुड़ाने के लिए न आ जाएँ।[7]

आज के मुस्लिम भाइयों के लिए भी राधाकृष्णन् जी ने दृष्टान्त प्रस्तुत करते हुए स्पष्ट लिखा है कि कैसे उस समय के मुसलमान हिन्दुओं की रक्षा करते थे—टीपू सुल्तान ने कितने ही अवसरों पर, श्रृंगेरी के शंकराचार्य से भगवान से प्रार्थना करने के लिए अनुरोध किया। जब एक बार टीपू सुल्तान के कल्याणार्थ शंकराचार्य के पथ-दर्शन में 'सहस्रचण्डी-जाप' हो रहा था, तब उसने बड़ी प्रसन्नता प्रकट की थी।[8] सम्प्रति, इस्लाम के सम्पूर्ण इतिहास में भी दूसरे धर्मों के प्रति सम्मान के भाव की दृढ़ प्रवृत्ति रही है। सूफी इस विचार को इस प्रकार प्रतिपादित करते रहे—

A Church or a Temple or a Kaba Stone,
Koran or Bible or a Martyr's Soul,
All these and make my heart can tolerate,
Since my religion now is love alone.
गिरजाघर हो या हो मंदिर या वह काबे का पत्थर,

हो कुरान, इंजील भले हो या शहीद का आत्म अमर।
कर लेता है इन सबको या औरों को भी हृदय-सहन,
मेरा धर्म प्रेम है केवल, वही हमारा तन, मन, धन।[9]

इस प्रकार राधाकृष्णन् जी का मानना है कि ऐसे विचार जिस समाज के आधार बने वही समाज समुन्नत एवं सभ्य बन सकता है। जहाँ हम उत्साहपूर्वक दूसरे धर्मों को समझने का यत्न करें और उनके अनुयायियों की सेवा करें। ऋग्वेद की अंतिम ऋचा में कहा गया है–

संगच्छध्वं संवदध्वं,
सं वो मनांसि जानताम्।
समानी वः आकूतिः, समाना हृदयानि वः
समानमस्तु वो मनो
यथा वः सुसहासति।

मिलकर चलो; मिल-जुलकर बात करो; तुम्हारे मन एक समान जानें; तुम्हारे यत्न साथ-साथ हों; तुम्हारे हृदय एक मत हों; तुम्हारे मन संयुक्त हों; जिससे हम सब सुखी हो सकें।[10]

राजनीतिक दर्शन

राधाकृष्णन् की राजनीतिक दर्शन रूपी रचनाएँ जो सन् 1908 के उपरान्त लगभग आधा शताब्दी की दीर्घकालीन बौद्धिक सर्जनशीलता की उपज हैं, पश्चिम तथा पूर्व के बीच दार्शनिक सेतु का काम करती है। उन्होंने पाश्चात्य चिन्तन की रहस्यात्मक, धार्मिक तथा आदर्शवादी धारणाओं को अधिक महत्व दिया है। रहस्यवाद तथा आध्यात्मिक चिन्तन पर पूर्व का एकाधिकार नहीं है। पूर्व तथा पश्चिम के चिन्तन में धार्मिक आदर्शवाद की जो समान प्रवृत्तियाँ देखने को मिलती हैं वे मानव जाति की दो धाराओं के बीच निरन्तर वृद्धिमान सामंजस्य की सम्भावना की द्योतक हैं।

सर्वप्रथम आप राजनीति को व्यावहारिक धर्म मानते हैं। यहाँ उन पर गांधी जी के अहिंसा और सत्याग्रह के दर्शन का गहरा प्रभाव पड़ा है। तभी उन्हें विश्वास है कि समूहगत तथा राष्ट्रगत तनाओं को समाप्त करने का एकमात्र उपाय प्रेम की प्रक्रिया को शक्ति प्रदान करना है। गांधीवाद की शुद्ध भावना के अनुरूप उन्हें यह भी विश्वास है कि अन्त में शक्ति, अत्याचार और आक्रमण की प्रवृत्तियों पर आत्मा की विजय अनिवार्य है। आप जनतंत्र के समर्थक हैं! अतः स्वतंत्रता की व्यक्तिवादी व्याख्या को अस्वीकार करते हुए हेगेल तथा ग्रीन की भाँति स्वतंत्रता की भावात्मक प्रत्ययवादी धारणा को अंगीकार करते हैं। जनतंत्र के बारे में आपका मानना है–"सही अर्थ में जनतंत्र समाज का स्वशासन है। सबसे कम शासित होना सबसे अच्छे ढंग से शासित

होना है।" समानतावादी समाज का पूर्णतः समर्थन करते हुए आप जनतांत्रिक पद्धति से सामाजिक स्वामित्व स्थापित करने के हिमायती हैं।

राधाकृष्णन् का सत्याग्रह सम्बन्धी विचार "प्रेम पर आधारित है, घृणा पर नहीं। सत्याग्रह का आधार अपने विपक्षी से प्रेम करने और स्वयं कष्ट उठाकर उसका हृदय-परिवर्तन करने में है। सत्याग्रह पाप का प्रतिरोध है, पापी का नहीं। सत्याग्रह अनुशासन की माँग करता है, इसके परिणामस्वरूप व्यक्ति को आत्म-बलिदान करना पड़ सकता है। फिर भी सत्याग्रह का महान् गुण सर्वोच्च लक्ष्यों के अनुरूप साधनों की व्याख्या करने में ही है। कष्ट सहन करने वाला प्रेम उस शक्ति से कहीं अधिक शक्तिमान् है, जो दूसरों पर कष्टों की वर्षा करता है।"[11]

आप आध्यात्मिक मानवतावादी होने के कारण मार्क्सवादी समाज को प्रधानता देने वाली प्रवृत्ति से घृणा करते हैं। साथ ही तनाव तथा संघर्ष के सिद्धान्त के विपरीत आध्यात्मिक सामंजस्य के मेल कराने वाले आदर्श के हिमायती हैं। जातिगत समस्याओं के विषय में पुरातनवादी होते हुए आप प्रतिक्रियावादी कभी नहीं हैं। वर्ण-व्यवस्था के मनोवैज्ञानिक तथा समाजशास्त्रीय आधारों और मान्यताओं के पक्षधर हैं। इस प्रकार आप मानवीय समस्याओं के निवारणार्थ लोगों को धार्मिक मार्ग का अनुसरण करने की शिक्षा देते हुए नये मानवतावाद की व्याख्या नये सन्दर्भ में करते हैं। हिन्दू दर्शन की गहराई में जाकर समग्र मानवता को समुन्नत बनाने एवं श्रेष्ठतर जीवन जीने की व्यावहारिक कला से परिचित कराते हैं। आपके उक्त शिक्षाओं से ही मानव-समाज भविष्य को एक नया उद्देश्य और दिशा दे सकता है।

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सर्वेपल्लिराधाकृष्णन् और उनके दार्शनिक विचार

महेन्द्र नाथ सिंह[*]

डॉ. सर्वेपल्लि राधाकृष्णन् उन समकालीन भारतीय दार्शनिकों में से थे जिन्होंने शिक्षक के रूप में और शिक्षा संस्थाओं में विभिन्न पदों पर लम्बे काल तक कार्य करके जीवन की समस्याओं को निकट से देखा और समझा। विभिन्न भारतीय और पाश्चात्य विश्वविद्यालयों में अनेक विषयों के प्राध्यापक के रूप में और अनेक विश्वविद्यालयों में कुलपति के हैसियत से डा. राधाकृष्णन् ने शिक्षा की प्रक्रिया, लक्ष्य तथा विभिन्न पहलुओं का गम्भीर अध्ययन किया। विश्वविद्यालय आयोग के प्रधान के रूप में उन्होंने विश्वविद्यालय की शिक्षा के विभिन्न पहलुओं की जाँच-पड़ताल की। शिक्षा संस्थाओं के इस व्यक्तिगत अनुभव के अतिरिक्त डॉ. राधाकृष्णन् ने विश्व के सभी महान् दर्शनों का गहरा अध्ययन किया। जहाँ एक ओर वे भारतीय दर्शन में गहरी अन्तर्दृष्टि रखते थे, वहीं दूसरी ओर यूनानी, आधुनिक पाश्चात्य तथा समकालीन दर्शन में भी उनकी पैठ किसी से कम नहीं थी। भारत के राष्ट्रपति एवं उपराष्ट्रपति के रूप में देश के राजदूत के रूप में संसार के भिन्न-भिन्न देशों में काफी समय रहने और घूमने के कारण उनके विचारों में अन्तर्राष्ट्रीयता तथा विभिन्न संस्कृतियों के समन्वय की छाप दिखलायी पड़ती है, यद्यपि मूल रूप से वे भारतीय ही रहे हैं। डॉ. डी. एस. शर्मा ने लिखा है, "वह उन प्राचीन भारतीय दार्शनिकों की सच्ची पंक्ति में हैं, जिन्होंने समय-समय पर धर्म की आत्मा को व्यवहारिक विचार और प्रयोग की ओर विचलित होने से रोका है। केवल अन्तर यह है कि प्राचीन चिन्तकों के विचार आत्मिक श्रुति पर आधारित थे, परन्तु नवीन युग का दार्शनिक अपने विचार, प्राचीन सन्त, ऋषि, रहस्य दृष्टा की धार्मिक अनुभवों की विश्वव्यापी विभिन्न परिपाटियों पर आधारित करता है।"[1]

जहाँ पाश्चात्य दर्शन का लक्ष्य मूल दार्शनिक प्रश्नों पर चिन्तन मात्र रहा है, वहाँ भारतीय दर्शन में आत्म साक्षात्कार को ही दर्शन का उद्देश्य माना गया है। राधाकृष्णन् का कहना है, "बोध चिन्तन और अन्तर्दृष्टि है इसलिए दार्शनिक को तब तक शान्ति नहीं मिल सकती, जब तक वह वस्तुओं और व्यक्तियों के संसार की वह झाँकी नहीं पा लेता जिसके द्वारा वह विविध अनुभवों की किसी न किसी उद्देश्य के अभिव्यंजक के रूप में व्याख्या कर सके।[2] दर्शनशास्त्र का लक्ष्य "वह संश्लेषण की ग्राह्यता है जिसमें सृष्टि के

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[*] प्राचीन भारतीय इतिहास संस्कृति एवं पुरातत्व विभाग
काशी हिन्दू विश्वविद्यालय, वाराणसी

सब रूप अन्तर्निहित हों।"[3] इस प्रकार दर्शन का उद्देश्य सत्य का ज्ञान देने के साथ-साथ देश काल के अनुसार उसे नवीन जामा पहनाना भी है।

ज्ञानशास्त्रीय क्षेत्र में उन्होंने विभिन्न प्रकार के ज्ञानों का महत्व बतलाने के साथ-साथ उनकी सीमायें भी दिखलायी हैं। उनके अनुसार ज्ञान कई प्रकार का होता है, जैसे– प्रत्यक्षज्ञान, प्रत्ययात्मक ज्ञान, अन्तप्रज्ञात्मक ज्ञान इत्यादि। प्रत्यक्षज्ञान सबसे प्रारम्भिक स्थिति है। इसके बाद प्रत्ययात्मक ज्ञान होता है। किन्तु इससे भी परे अन्तः प्रज्ञात्मक ज्ञान है। यह अन्तः प्रज्ञात्मक ज्ञान सम्पूर्ण अनुभव है। "अनन्त आत्मा को केवल सम्पूर्ण आदर्श को खोजने से ही शान्ति मिल सकती है।"[4] मनुष्य को सम्पूर्ण अनुभव से न्यून में शान्ति नहीं मिल सकती है। किन्तु पूर्ण के अंश के रूप में किसी भी तत्व का अपना महत्व है। यही जीवन का लक्ष्य है। यह आत्मिक अनुभव है। सम्पूर्ण अनुभव धार्मिक अनुभव से भिन्न है। वह सभी धर्मो की आधारशिला है, वह अवर्णनीय है। राधाकृष्णन् के शब्दों में, "ईश्वर के साथ एकता का ज्ञान और उससे पैदा होने वाले सम्भ्रम और पूजा की भावनायें जो हमें केवल अन्तर्ज्ञान और अनुभव के कुछ क्षण मात्र प्रतीत होती हैं सन्तों के लिए नितान्त सामान्य और सर्वव्यापी वस्तुएँ हैं।[5]

आधुनिक युग में श्री अरविन्द के समान डॉ. राधाकृष्णन् भी भारतीय संस्कृति के प्रमुख व्याख्याता माने जाते हैं। उनके अनुसार सच्ची धार्मिकता का विनाश आधुनिक जगत् का सबसे बड़ा संकट है। आन्तरिक बोध का स्थान बुद्धि और विवेक ने ले लिया है। इससे आध्यात्मिक संस्कृति को बड़ा आघात पहुँचा है। मानव जीवन लक्ष्यहीन हो गया है और जातीय, प्रजातीय तथा राष्ट्रीय पूर्वाग्रहों के थपेड़ों से आन्दोलित होता रहता है। आन्तरिक आत्मा की अवहेलना से व्यक्तिगत सामाजिक और राष्ट्रीय जीवन के सभी पहलुओं में अशान्ति, अव्यवस्था और असन्तुलन दिखाई पड़ता है। इस आधुनिक, सांस्कृतिक, सामाजिक विघटन को रोकने का एकमात्र उपाय धर्म को फिर से उसके स्थान पर प्रतिष्ठित करना है। राधाकृष्णन् के शब्दों में, "धर्म मनुष्य में जो कुछ सर्वोच्च हैं वह हमें दे सकता है, वह रचनात्मक तत्व से हमारा सतत सम्पर्क स्थापित कर सकता है, जिसकी अभिव्यक्ति जीवन है, वह ऐसा दैवी संकल्प, सौम्यता, आन्तरिक शान्ति दे सकता है जिसको कोई भी उद्वेग अशान्त नहीं कर सकता कोई भी अत्याचार हिला नहीं सकता।[6] राधाकृष्णन् संसार के महान धर्मों में हिन्दू धर्म का विशेष रूप से समर्थन करते हैं। उनके अनुसार हिन्दू धर्म एक जीवन-पद्धति है। वह कोई सम्प्रदाय नहीं बल्कि "उन सबों का भातृमण्डल है जो सबके नियमों को मानते हैं और निष्ठापूर्वक सत्य की खोज करते हैं।"[7] राधाकृष्णन् के ही शब्दों में, "धर्म तथा दर्शन, विज्ञान तथा कला एक इकाई से सम्बन्धित हैं। विज्ञान ने ब्रह्माण्ड की व्याख्या तथा वर्णन करने की विद्या पर प्रकाश डाला है। जब हम अपने चारों ओर फैले हुए ब्रह्माण्ड, नक्षत्र, सूर्य तथा ग्रह देखते हैं, तब ब्रह्माण्ड की महिमा द्वारा स्वतः स्थूल भावना से अभिभूत हो जाते हैं। दर्शन

शास्त्र अथवा धर्म विश्व के जन्म तथा ब्रह्माण्ड की आन्तरिक रचना के विषय में तार्किक शब्दों में व्याख्या नहीं करता। विज्ञान ने, जहाँ तक सम्भव है, इन सब समस्याओं का हल करने का प्रयत्न किया है, विज्ञान विश्व को समझने का प्रयत्न है तथा दर्शन शास्त्र एवं धर्म से भिन्न नहीं है। ये सब मूलभूत समस्याओं तथा विचारों से सम्बन्धित हैं।[8]

राधाकृष्णन् आदर्शवादी दार्शनिक थे, उनके अनुसार मनुष्य परमतत्व की अभिव्यक्ति है। उसकी रचना में दैहिक तत्व से अधिक आध्यात्मिक तत्व महत्वपूर्ण है, केवल विज्ञान मनुष्य की व्याख्या नहीं कर सकता। सही व्याख्या धार्मिक अनुभव से ही सम्भव है। वह जड़ और जीवन सभी से अधिक संगठित और पूर्ण है। उसका लक्ष्य स्वतंत्रता प्राप्त करना और आत्माभिव्यक्ति है। राधाकृष्णन् के शब्दों में–"मनुष्य को केवल यंत्र नहीं समझना चाहिए बल्कि, वह ईश्वर की भाँति निर्माण कर्त्ता है और वह ब्रह्माण्ड के भेद की पूर्त्ति करता है, उसके विकास को एक सोपान से दूसरे सोपान पर ले जाता है, इसी में उसकी मानवता निहित है। मनुष्य का पूर्ण प्रयत्न अपने को पहचानना और उसके द्वारा सर्वव्यापी जीवन को बढ़ाना है, जिसका कि वह पूर्ण अंश है।"[9]

राधाकृष्णन् की विकासवाद की व्याख्या बुद्धि के साथ-साथ भावनाओं को भी सन्तोष प्रदान करती है। ईश्वर जगत् की सृष्टि और पालन करने वाला ब्रह्म है। वही सृष्टिकर्त्ता है और सृष्टिकर्त्ता के रूप में उसमें व्यक्तित्व है। इसलिए दह धार्मिक पूजा, प्रार्थना और आराधना का प्रत्युत्तर देता है। वह जगत में भी है और जगत से परे भी है। सृष्टि का विकास जगत में ईश्वर की अभिव्यक्ति है, जिसमें निरपेक्ष के लक्षण सत्, चित् और आनन्द की अभिव्यक्ति का प्रयास किया जाता है।[10] यही मानंव जगत में मूल्यों की धारणा है। मूल्यों की प्राप्ति में भाग लेते हुए मानव प्राणी ईश्वर के कार्य में भाग लेते हैं। वे चाहें तो ईश्वर का साथ दें या चाहें तो उससे दूर रहें। यही मानव जीवन का प्रयोजन है।

प्राचीन भारतीय दार्शनिकों के साथ राधाकृष्णन् ने मानव-जीवन में कर्म के सिद्धान्त का महत्व माना है। कर्म के सिद्धान्त के अनुसार मनुष्य का वर्तमान भूतकाल से और भविष्य वर्तमान से निर्धारित होता है। राधाकृष्णन् के शब्दों में "संसार में हर वस्तु कारण भी है और कार्य भी। उसमें अतीत की ऊर्जा संचित रहती है और वह भविष्य पर अपनी ऊर्जा का प्रयोग करती है। कर्म या अतीत के साथ सम्बन्ध का अर्थ यह नहीं है कि मनुष्य स्वतंत्र रूप से कोई कर्म नहीं कर सकता बल्कि स्वतंत्र कर्म तो उसमें अन्तर्निहित है। जो नियम हमें अतीत के साथ जोड़ता है वह इस बात को भी पुष्ट करता है, हम कर्म के नियम को अपने स्वतंत्र कार्य से पराभूत कर सकते हैं। हो सकता है कि हमारे संचित कर्म हमारे मार्ग में बाधक बनें, किन्तु वे मनुष्य की सृजनात्मक शक्ति के आगे उस मात्रा में झुक जायेंगे, जिस मात्रा में उसमें गम्भीरता और दृढ़ता

होगी। कर्म के सिद्धान्त में कहा गया है कि "जो व्यक्ति जितनी शक्ति का प्रयोग करेगा वह उतना ही फल पायेगा। विश्व व्यक्तिगत जीवात्मा के माँग के प्रति अनुक्रिया करेगा और साथ ही उसे पूरा करेगा। प्रकृति मनुष्य की आग्रहपूर्ण पुकार का उत्तर देगी।[11] इस प्रकार मार्क्स के साथ राधाकृष्णन् यह मानते हैं कि मनुष्य संसार को ब्रदल सकता है। अपने संकल्प के बल पर वह वर्तमान कर्मो के द्वारा भविव्य का रूप परिवर्तित कर सकता है।

इस प्रकार उपरोक्त तथ्यों को देखने से पता चलता है कि डॉ. राधाकृष्णन् के दर्शन में अपनी कई विशेषताएँ हैं। इसके साथ ही साथ उनके दर्शन में समकालीन भारतीय दर्शन की नव्यवेदान्त विचारधारा की पूर्ण अभिव्यक्ति मिलती है। उनके दर्शन में सर्वांगीण दृष्टिकोण, समन्वय, जनतंत्र का समर्थन, मानवतावाद और सबसे अधिक अन्तर्राष्ट्रीयतावाद मिलते हैं। इसलिए उनको आधुनिक युग में मानव चेतना का प्रतिनिधि दार्शनिक कहा जा सकता है। उनके अपने शब्दों में "हमें विश्व की एकता के लिए कार्य करना चाहिए। हमें एक ऐसी नयी पीढ़ी का निर्माण करना चाहिए, जिसका विश्वास आध्यात्मिक जीवन की महानता, पवित्रता तथा मानवता के प्रति भातृ-भाव तथा प्रेम एवं शान्ति में हो।"[12]

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डॉ. राधाकृष्णन्शतकम्

*शिवदत्त शर्मा चतुर्वेदी**

ब्रह्मर्षि-मालवीयैः सार्धं सहचारितामाप्तम्।
राधाकृष्णन्वर्यं राष्ट्रपतिं संस्मरति देशः॥१॥
वाणीवशंवदासीद्यस्य विलासोन्मुखीसततम्।
चकितान्व्यधत्त लोकान् लोकोत्तरतामुपागता काचित्॥२॥
आसीत्तस्मिंश्चित्रेऽलंकारः कोऽपि मूर्धन्यः।
यो हि विरोधाभासः कथितो मान्यैस्तथाऽचार्यैः॥३॥
दिव्ये धौते वेशे लसदुष्णीषे विलोकनीये वा।
विष्णोः काचित् शोभा समुच्छलन्ती जनैर्दृष्टा॥४॥
देशस्यास्य वरेण्यस्यास्ते यो दक्षिणो भागः।
राधाकृष्णन्वर्यस्तत्रैवाऽसीत्समुद्भूतः॥५॥
धन्यः पिता तदीयो माता चासीत्सुधन्यतमा।
भूमिः सा धन्यतमा यत्रासौ सत्पदं लेभे॥६॥
बंगे कलिकातायां प्राध्यापकतां गतस्यास्य।
ख्यातिर्नितान्तमारात् आयाता मालवीयनिकटेऽपि॥७॥
श्रीमालवीयवर्यास्तस्मिन्काले स्वसन्दर्भे।
काशी-हिन्दू-विश्वक-विद्यालयमामनन्ति स्म॥८॥
सोऽयं विद्वत्प्रवरो यदा समक्षं समायातः।
ब्रह्मर्षिणा तदैव तु निमन्त्रितः काशिकायां सः॥९॥
शिरसा साधु दधानो महर्षिणां तां विशेषाज्ञाम्।
त्यक्त्वा स्वसुखं रूपं काश्यामायात एवाऽयम्॥१०॥
आगतमात्रे तस्मिन् श्रीमालव्यस्य मुखदीप्तिः।
नन्वर्जुनस्य लाभात् श्रीकृष्णेनैव संगता जाता॥११॥
संचालनादिभारं समर्पयित्वा च तद्हस्ते।
अस्या महामहत्याः वाग्देव्याः संस्तवं चक्रे॥१२॥
सर्वे चकिता आसन् दृष्ट्वा तत्कार्यपरिपाटीम्।
श्री मालवीयवर्यो बाह्यं सर्वं प्रसाधयामास॥१३॥

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* रीडर, साहित्य विभाग, संस्कृत विद्या एवं धर्म विज्ञान संकाय
काशी हिन्दू विश्वविद्यालय, वाराणसी

राजानोऽपि तदात्वे सेवन्ते मुक्तहस्ततया।
श्री मालवीयवर्यं तद् विष्णोः पूर्णविग्रहं साक्षात्॥१४॥
सोऽपि महात्मा गान्धी प्रभावितस्तेन संजातः।
प्रशशंस मालवीयं राधाकृष्णं समानेतुम्॥१५॥
प्रारंभिकेऽथ काले महामहिम-भावपरिपूर्णा।
सेयं संस्था हिन्दूविश्वक-विद्यालया चासीत्॥१६॥
ज्ञानस्य काऽपि धारा न त्यक्ता वा प्रशिक्षणात् तस्मात्
विद्वांसश्चाहूता ये यत्रैव स्थिता आसन्॥१७॥
राधाकृष्णन्वर्यस्य तु संसर्गेऽथ संजाते।
विश्वस्ताऽस्मद्देशे सर्वा जनता मुदं सुखं लेभे॥१८॥
नैकदशकपर्यन्तं कुलपतिपदमर्थसात्कृत्वा।
सर्वस्मिन्नपि विश्वे स्वीयान् शिष्यान् समेधितवान्॥१९॥
श्री मालवीय-निर्मितिरेषा ख्याता कथं न स्यात्।
राधाकृष्णन् सदृशः कुलपतिरस्याः स्वयंवृतो नु यदा॥२०॥
सर्वस्मिन् संसारे विख्यातो विश्वविद्याना–
मलय एष नितान्तं राधाकृष्णं सभाजयाञ्चक्रे॥२१॥
राधाकृष्णन्वर्यस्य च सेवामीहमानोऽयम्।
श्री मालवीय-रचनासंसारं दीपयाञ्चक्रे॥२२॥
ख्यातिः काचिदनुपमा संजातासीद्वरेण्यस्य।
प्रथमः प्रधानमन्त्री नेहरूरपि मित्रतां यातः॥२३॥
सोवियतनाम्निदेशे भारतराष्ट्रस्य शान्तिदूतत्वम्।
निर्वाहयितुं प्रेषित आसीद्वै जागरूकोऽयम्॥२४॥
स्टालिन सदृशं नायकमादायासौ चलन्देशः।
तां लौहमयीं भित्तिं निर्मायोल्लासितश्चासीत्॥२५॥
राधाकृष्णन् गुरुणा राष्ट्राध्यक्षस्तु तादृशोऽपूर्वः।
दिव्यैर्विभाविलासैर्नूनं सच्छिष्यतां नीतः॥२६॥
उपनिषदां सन्दर्भान् सम्यक् संप्रकथयामास।
सोवियत-राष्ट्र-शासक-मुख्याय स्टालिनायाऽसौ॥२७॥
तुष्टान्तरङ्गभावेन तेन स्टालिनवरेण्येन।
गुरुभावेनैवायं सततं नीतो विदांवर्यः॥२८॥
भारतराष्ट्रोन्नेता नेहरूवर्योऽथ देशेऽस्मिन्।
उपराष्ट्रपतिपदे तं दार्शनिकं प्रस्तुतंचक्रे॥२९॥
रूसं त्यक्त्वा च पुनः सोऽसौ नवदेहलीं प्राप्तः।

उपराष्ट्रपतिर्जातो महतो महतः स्वदेशस्य॥३०॥
आङ्लायामथ वाण्यां सर्वान्भावान् प्रकाशयामास।
चकिताः श्रुत्वा वाणीमासन् सर्वेऽपि चाङ्ग्लीयाः॥३१॥
धाराप्रवाहभाषणमाला याऽनेन दत्ताऽभूत्।
देशे चाऽथ विदेशे चकिताः सर्वैः समाऽशृण्वन्॥३२॥
उपनिषदां गीताया रामायण-भारतादीनाम्।
बौद्धानां जैनानां सिद्धान्तान् विशदयाञ्चक्रे॥३३॥
सिक्खानामथ मुस्लिममान्यानां मतमुपस्थातुम्।
राधाकृष्णन्वर्यो नित्यमयं जागरूक एवाऽसीत्॥३४॥
वैज्ञानिकसंसारे विचरन् विज्ञानदीप्तीनाम्।
विश्वासेषु प्रकटितवैभवतायुक्त एवाऽसीत्॥३५॥
श्रीराजेन्द्रप्रसादे विनिवृत्तेऽथ राष्ट्रपतिभावात्।
राधाकृष्णन्वर्यो राष्ट्रपतित्वे स्वयंवृतः सर्वैः॥३६॥
दार्शनिकैर्व्याख्यानैः सुस्फीता वाङ्नदीधारा।
राधाकृष्णवराणामाप्लावयतिस्म संसारम्॥३७॥
श्रीराधायां श्रीकृष्णे संसारस्यास्य यादृशी भक्तिः।
राधाकृष्णन्वर्ये सेयं तृप्तिः समायाता॥३८॥
श्रीगान्धिनो विचारान् व्यवहारान् कार्यशैलीं वा।
सम्यङ्मननं कृत्वा साधु समासादयाञ्चक्रे॥३९॥
मैत्रीभावं बध्नन् प्रधानमन्त्री जवाहरो नेहरूः।
विद्वत्प्रकाण्डमेनं सम्मानैः पूजयामास॥४०॥
राष्ट्राध्यक्षः सोऽयं भारतसदृशस्यं राष्ट्रस्य।
सर्वस्मिन् संसारे देशगुरुत्वं प्रसाधयामास॥४१॥
स्वीये देशे स्वीयो वेशस्तेनादृतः सततम्।
वेशाङ्गीकारोऽयं सुषमामसमां समेधयते॥४२॥
भारतवर्षीयाणां दीप्ता याऽस्ते परम्परा काचित्।
तस्यामेवाऽयं भोः राधाकृष्णन् समभिभूतः॥४३॥
आपादमस्तकमयं भारतवेशेष्वलंकृतो देशे।
केषांचित् सौभाग्यादांग्लायां प्रीतिमावहन्नासीत्॥४४॥
भारतराष्ट्रकृते या सहिष्णुता दर्शिता तेन।
या च विचाराधारा सरणिः सा गौरवं देयात्॥४५॥
परमां काष्ठामङ्गीकृतवान् यत्रैव सम्प्राप्तः।
परमोज्ज्वलस्वरूपं प्रकटीकृतमेव तत्तदा तेन॥४६॥

सर्वेषामथ विपुलं श्रमिकाणां राजनीतिविदुषां वा।
नेतृणामपि मान्यः स सर्वदा शुद्ध एवाऽसीत्॥४७॥
नित्यमयं संदीप्तो नवसंदेशप्रदानैः स्वैः।
राष्ट्रस्य परां कोटिं सम्प्राप्यासौ सुजागरूकोऽपि॥४८॥
दार्शनिकसार्वभौमो पाश्चात्यानां च विदुषां यः।
सत्यसमालोचनमथ कुर्वन् भातिस्म देशिकः साक्षात्॥४९॥
राधाकृष्णन्वर्ये राष्ट्रपतौ चाऽस्य देशस्य।
सर्वं व्यवस्थितमभूदासीद्यद्वै विश्रृखलं राष्ट्रम्॥५०॥
श्रीनेहरुर्यदीये सहचरभावे स्थितः सत्यम्।
काममपि प्रसन्नतायाः परमां काष्ठामिहाऽभ्यस्तः॥५१॥
तदनन्तरं तु लालोबहादुरः शास्त्रिवर्योऽपि।
सत्यं तन्मतमेवाङ्गीकृतवान् सर्वभावेन॥५२॥
राष्ट्रस्योन्नतिकार्ये प्रवर्तितास्ते समाजनेतारः।
यस्य प्रभावभाषाविमलस्वान्ता विभान्तिस्म॥५३॥
कार्यसहस्रराकुलचित्तोऽपि तु विश्वमूर्धन्यः।
नो केनापि कदाचन चिन्तितरूपेषु सन्दृष्टः॥५४॥
यस्याऽऽस्ये सुसमाना स्मितरेखा सर्वकालेषु।
खेलन्ती वशकरणे सर्वेषां धारयति शक्तिम्॥५५॥
यस्य विचित्रचरित्रैः प्रभामहत्त्वप्रदीप्तस्य।
लोकोन्नतिः प्रकाम्या काम्याऽसीद् देशसम्पत्तिः॥५६॥
निम्नतरं संसारं प्रोन्नतभावे समानेतुम्।
ये वा गृहीतकायास्तेषां नो जायते क्लेशः॥५७॥
राधाकृष्णननामा जयति चिरात् संचितं धाम।
शिवदं सुखदं नित्यं कामप्रदमोक्षदं चापि॥५८॥
राधाकृष्णसमीरे वहतितरां यत्र संसारे।
चन्दनवृक्षसदृशा सर्वेप्येते सुसंजाताः॥५९॥
राष्ट्रपतित्वे सोऽयं शतशः संस्थाः समर्चितवान्।
प्रोद्घाटनादिविधयः सम्यक् सम्पादितास्तेन॥६०॥
अद्य समस्ताः संस्थास्ता एता निर्मला दीप्त्या।
भव्यतमं निजरूपं संसारे संविलासयन्त्येव॥६१॥
ग्रन्थविरचनाकार्ये राधाकृष्णन्वरेंण्यानाम्।
सा निर्मला प्रखरता केषां नो तोषमावहते॥६२॥
विद्याया ये भेदा ये भेदाः सन्ति कार्याणाम्।

सर्वेषामपि तेषां पटुता चैकत्र संस्थिता दृष्टा॥६३॥
श्रीमालवीयवाचां संसिद्धीनां परंपरां दिव्याम्।
प्राप्तो राधाकृष्णनवर्यो नम्यो निखिललोके॥६४॥
महामहीयसि तस्मिन् राष्ट्रपतौ सर्वपल्लीति।
राधाकृष्णन्रूपे चकास्ति देशस्य सर्वस्वम्॥६५॥
चीनेनाक्रमणं देशस्योपरि कृतं यदैवाऽसीत्।
राधाकृष्णन्सिंहो जगर्ज्ज दैत्यान् विमूर्च्छयितुम्॥६६॥
निस्तेजभावयातः शत्रुः शस्त्राणि सन्त्यज्य।
विनमत्कंधरः आसीदेषा दीप्तिस्तु राष्ट्रपतेः॥६७॥
भगवति कृष्णे यो वा सारथिभावः समायातः।
राधाकृष्णन् रूपे नूनं देशस्य सारथित्वं तत्॥६८॥
राधाकृष्णन् सदृशा निर्द्वन्द्वा देशनेतारः।
यदा-कदैवात्रायान्त्यहो अहो वाक्यसंवलिताः॥६९॥
सा वार्णा कल्याणी क्व नु खलु पुनरपि निपीता स्यात्।
यया वशीकृतमेतज्जगतीतलमद्भुतं जातम्॥७०॥
विद्वन्मानसहंसः श्रीराधाकृष्णनः सोऽयम्।
संसारस्थान् विदुषः काले-काले समाह्वयाञ्चक्रे॥७१॥
नाना-ललितकलानां संगीतानां च रुचिरा सा।
सम्मेलनस्य माला भारतभूमौ समानीता॥७२॥
दुर्लभ-पाण्डुलिपीनां वेदान्ते बौद्धदर्शने वापि।
सत्संपादनविधया सम्यङ्मुद्रणमथाऽदिष्टम्॥७३॥
एवं राष्ट्राध्यक्षो भारतवर्षस्य सर्वस्य।
सर्वेषु प्रान्तेष्वथ विपुलं भ्रमणं समातेने॥७४॥
उत्तरदेशे बंङ्गे विहारदेशेऽसमे देशे।
उत्कल-नगप्रदेशे हिमवत्प्रान्तेषु निखिलेषु॥७५॥
राधाकृष्णन्वर्ये भूभागे भ्रम्यमाणे सा।
द्वापरयुगस्य दीप्तिः प्रकटीभूता विलोकिता सर्वैः॥७६॥
राष्ट्रपतित्वे देशे सरस्वती संस्थिता साक्षात्।
राधाकृष्णन्रूपे सर्वेषामस्ति चाऽत्र संवादः॥७७॥
परमधुरीण-महोत्सव-नानाविध-संविधानानाम्।
धुरिकीर्तनीयरूपो राष्ट्रपतिः कृष्णनोनम्यः॥७८॥
आंग्लायां निष्णातो संस्कृतभाषाधुरन्धरः सोऽयम्।
दक्षिण-भारत-भाषा-गृहीतदीक्षः समाख्यातः॥७९॥

देशे चाऽथ विदेशे यस्यास्ते सद्यशः प्रथितम्।
यं वा नमन्ति लोकाः सदसद्बुद्धौ बृहस्पतिं साक्षात्॥८०॥
राधाकृष्णन एको भातितरां भूमिवलयेऽस्मिन्।
भारतभूमी-भूषणभूतो विद्वान् सदा मान्यः॥८१॥
देशोन्नतिसंघर्षे सर्वैः संचालिते विषमे।
सोऽयं प्रभावपूर्णः सेनानी सर्वतो दृश्यः॥८२॥
नानाविधसन्तमसैरावृत्ते भूमिवलयेऽस्मिन्।
दार्शनिकी या दृष्टिः सैवाऽलोकं ददाति संचलितुम्॥८३॥
दर्शन-विज्ञानानां प्रचुरो यत्र प्रदृश्यते महिमा।
सर्वविधोन्नतिदृश्यावलिरेषा तत्र बाभाति॥८४॥
विश्वस्मिन्निजकाले मूर्धन्यो दार्शनिकदृष्टि—
सम्पन्नः श्रीराधाकृष्णनवर्यः समादृतः सर्वैः॥८५॥
वैज्ञानिकोन्नतीनामत्यन्तं प्रेरणापुञ्जः।
श्री नेहरूः स्वदेशस्योन्नयने नित्यसंलग्नः॥८६॥
उभयोरनयोर्मैत्रीभावे सोऽयं पुरातनो देशः।
नित्यसमुन्नतिशीलः कामपि काष्ठां परां प्राप्तः॥८७॥
पर्यटितभूमिवलयो देशान् सर्वान् सनाथितवान्।
राष्ट्राध्यक्षैर्निखिलैः संप्रणतः सर्वभावेन॥८८॥
देशस्य काऽपि सेवा तथाविधा संमता तस्य।
यस्यां सुखोपलब्धिः सर्वविधा संविभासते सततम्॥८९॥
सर्वेऽपि तेन चकिताः संभाषन्ते मिथश्चैवम्।
राधाकृष्णन् सदृशो नो भूतो नो भविष्यति वा॥९०॥
संस्कृतसाहित्ये वा या सेवा तेन धारिताऽपूर्वा।
भाषायामांग्लायां संस्कृतविषयाः समुत्कीर्णाः॥९१॥
श्री मालवीयगांधीतिलकपटेलास्तथा सुभाषो वा।
श्री नेहरूस्तथासौ राजाजी चात्र नम्यन्ते॥९२॥
शतशः सहस्रशो वा विद्वांसो देशनेतारः।
राजानश्च तदात्वेऽभिन्नत्वं संगतास्तेन॥९३॥
यश्च महामहिमत्वं बिभ्राणोऽसौ विराजितः साक्षात्।
स्वीयां भूमिं धन्यां कृत्वा विख्यातिमुपयातः॥९४॥
सर्वे देशे काले सर्वक्षेत्रेषु विद्यायाः।
यस्य प्रखरा बुद्धिः सर्वत्रैवाऽनिवारितप्रसरा॥९५॥
एतादृशलोकोत्तरविद्याशीलप्रजागरूकस्य।

श्रीराधाकृष्णस्य स्मृतिरद्यत्वे समायाता॥९६॥
देशस्येदं हर्षं सन्तनुते वा तदीय संस्मरणम्।
जन्मशती च तदीया विपुलान् भावान् समाह्वयते॥९७॥
उत्कण्ठिताश्च सर्वे तदीयविज्ञानवैभवं स्मर्तुम्।
तद्विषये यत्किञ्चिद् गौरवपूर्णं समालपितुम्॥९८॥
श्रद्धासमर्पणानामद्यत्वे कोऽपि संरम्भः।
नितरां स्तुत्यो जातः स्वतन्त्रतायाः फलं त्विदं लब्धम्॥९९॥
देशे निखिलजनानां चिन्ता यस्याग्रगण्याऽसीत्।
राधाकृष्णन्वर्यो राष्ट्रपतिर्माननीयो नः॥१००॥
यन्मुखकमले नित्यं विद्वत्तायाः प्रसन्नता काचित्।
नृत्यविधानं रचयति केनाऽसौ नो समाराध्यः॥१०१॥
यद्व्याख्यानवशीकृत-जनता-हृदयेषु संस्फुरणम्।
एकीभावोन्मेषे संजातं कैर्न वन्द्योऽसौ॥१०२॥
उत्तरदक्षिणभारतसेतुं सुदृढं विनिर्माय।
राधाकृष्णन् देवो सर्वं देशं समीचक्रे॥१०३॥
राष्ट्रपतिश्रीराधाकृष्णन्वर्यं वयं नमामोऽद्य।
तस्य चरित्रस्मरणेनात्मानं पावयामोऽद्य॥१०४॥

विश्वविद्यालय के उद्देश्य

1. अखिल जगत् की सर्वसाधारण जनता के एवं मुख्यतः हिन्दुओं के लाभार्थ हिन्दू शास्त्र तथा संस्कृत साहित्य की शिक्षा का प्रसार करना, जिससे प्राचीन भारत की संस्कृति और उसके विचार-रत्नों की रक्षा हो सके, तथा प्राचीन भारत की सभ्यता में जो कुछ महान् तथा गौरवपूर्ण था, उसका निदर्शन हो।

2. साधारणतः कला तथा विज्ञान की समस्त शाखाओं में शिक्षा तथा अन्वेषण के कार्य की सर्वतोन्मुखी उन्नति करना।

3. भारतीय घरेलू धन्धों की उन्नति और भारत की द्रव्य-सम्पदा के विकास में सहायक आवश्यक व्यावहारिक ज्ञान से युक्त वैज्ञानिक, तकनीकी तथा व्यावसायिक शिल्प कलादि सम्बन्धी ज्ञान का प्रचार और प्रसार करना।

4. धर्म तथा नीति को शिक्षा का आवश्यक अंग मानकर नवयुवकों में सुन्दर चरित्र का गठन करना।

OBJECTS OF THE UNIVERSITY

1. To promote the study of the Hindu Shastras and of Samskrit literature generally as a means of preserving and popularizing for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India.

2. To promote learning and research generally in Arts and Sciences in all branches.

3. To advance and diffuse such scientific, technical and professional knowledge combined with the necessary practical training as is best calculated to help in promoting indigenous industries and in developing the material resources of the country : and

4. To promote building up of character in youth by religion and ethics as an integral part of education.